THE JEWISH PEACE BOOK

FOR HOME AND SCHOOL

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Editor's Preface

YOUNG people and adults throughout the world are organizing in an effort to eliminate war and to achieve for the world the blessings of peace. Our Jewish congregations have among their membership many genuine lovers of the ideal of peace as is evidenced by the peace committees to be found in nearly every congregation. And yet, there is not a single book on the subject of peace written from a Jewish point of view. Has not the desire for peace been reflected in our life and lore throughout the ages?

What stories from Jewish sources may be used to emphasize the ideal of peace, either because they reflect that ideal or because they can be properly interpreted to teach it? What story can the teacher read in class, or the mother in the home, to stimulate a favorable emotional response on the part of the child to the ideal of peace? What are some of the Jewish teachings and sayings on the question of peace and war? What are some of the evils of war? What can our young people do to help bring about the era of peace everlasting? These and similar questions are considered and discussed in *The Jewish Peace Book* by Professor Abraham Cronbach, Professor of Social Studies at the Hebrew Union College.

Professor Cronbach has made a careful study of the literature on the problem of war and peace, and is one of the outstanding few who has, in his own life, translated this ideal into reality.

May this book develop within the young people a desire

to resist the forces of evil which threaten to destroy civilization through hatred and bloodshed, and foster a love of peace keen enough to contribute to the great task of building a new world in which men will "beat their swords into ploughshares, their spears into pruning hooks, and will learn warfare no more."

EMANUEL GAMORAN

Preface

THE purpose of this book is to foster in Jewish children the "will to peace." The first part called "Peace Stories" is intended for children below ten years of age. The second part, "Peace Thoughts," is designed for children somewhat older. Jewish school assemblies are contemplated in connection with the third part, "Peace Devotions," which includes hymns, prayers, responses, and a collection of Jewish peace quotations.

As the place in which "Peace Stories" may be read, the home no less than the school is considered. Children who have not yet learned to read will enjoy hearing these stories from the lips of the mother.

In the school, readings from the "Peace Stories" may occur at any session of the class. Use can be made of the Jewish part in conjunction with the regular biblical instruction. Thus the selection, "Gaining by Yielding," on page 3 may be read in connection with the regular class procedure when the story of Abraham and Lot is reached. The story entitled, "A Misunderstanding," may be read when the incidents from the career of Joshua are presented. The story, "Not by Might and Not by Power," is suitable for Hanukkah; and similarly the other stories from the Jewish set. The child will be the better prepared to understand the "Peace Stories" when reading them at home if they have first been read by and with the teacher.

One of the chief opportunities for using the *Peace Book* will arise on the two annual dates which have in America become identified with peace. One of these is International Good Will Day—usually the third Sunday in May. The

other is Armistice Day—for religious schools, the Sunday preceding November 11th. On or approaching either of these days, class room plans may well include both the "Peace Stories" and the "Peace Thoughts" according to the ages of the children.

Use of "Peace Devotions" can occur at the assembly preceding or following the class sessions on those two Sundays. The assembly offers scope for the hymns, prayers, and responses provided on pages 105–114. The hymns, prayers, and responses, it will be noted, are not pre-arranged in any order of service. It was deemed best to leave this to the option of the teachers and the demands of the occasion. Also at the assembly some of the stories and some of the quotations may be read and some of the poems recited, particularly when the program does not happen to provide a speaker. A number of the hymns can, as indicated, be found in the new Union Hymnal. Of the other hymns and the responses, mimeographed copies can be prepared. An alternative to mimeographing is the use of slides projecting the needed words upon a screen. Frequently a chart will be found feasible. A chart can be made by painting the desired words upon white window shade material in sheets of convenient size. With a hook at the top the chart can be fastened against the front wall.

Correspondence should be initiated by the teacher or the supervisor with the National Council for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C., where information, literature, pictures, posters, songs, etc., are obtainable on any and every phase of peace education. Desirable also in every school would be a shelf or a bookcase or alcove devoted to peace literature. This collection should, of course, be revised annually, old books removed and new books supplied. It would be advantageous, finally, if at every teachers' meeting there might be some notice of new peace literature in the collection and also, if possible, some brief review of the more important accessions. A. C.

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I

PEACE STORIES FOR JEWISH CHILDREN

Gaining by Yielding

THE herdsmen of Abraham quarrelled with the herdsmen of Lot. They quarrelled no doubt about pasture grounds, either group desiring the best pasture for itself. The Bible does not tell us who won the quarrel. Perhaps there is in no quarrel such a thing as winning. Losing somebody's friendship and good will, we lose more than we gain even when we win.

Abraham seems to have known this. "We are brothers," said he to Lot, "let there be no quarrel between us or between our herdsmen. If thou go to the left hand, I go to the right; if thou to the right hand, I to the left." Abraham was much older than Lot. Abraham had taken care of Lot almost since the death of Lot's father. Abraham had given Lot his start in life. Lot owed everything to Abraham. We would sooner have expected Lot to yield. But Abraham let none of this stand in the way of his doing that which was wise and right. "Let there be no quarrel between us. Choose what you want, I shall content myself with those regions that you do not choose."

The gainer in the long run was not the selfish Lot. Lot chose a rich country but it turned out to be a wicked country speedily doomed to destruction.

More than once Abraham had to come to Lot's rescue.

Abraham on the other hand prospered. He prospered not only in a material way. The spiritual outcome of his deed was even more significant. The Bible tells us that God spoke to Abraham immediately after his generous act. To this day God speaks to the hearts of those who love peace and seek peace, and who, for the sake of peace, make the needed sacrifices.

The various countries of the world have been spending billions of dollars on war. Millions of lives have been lost in war. If, for the sake of peace, the nations would yield only a little in lands or in rights, they would not lose but gain. Like Abraham they would gain not only in material wealth. Even greater would be their gain in the precious things of the spirit.

— GENESIS, CHAPTER 13.

Strangers— Yet Friends

ABRAHAM had many contacts with people of foreign nations. Among these were the Philistines.

On one occasion some servants of the Philistine king—his name was Abimelech—drove some of Abraham's herdsmen away from a well belonging to Abraham. Abraham might easily have started

a fight. But he avoided war. He avoided war not because he was weak. Shortly before this a small company of Abraham's followers had driven four invading armies from the country. If it came to war, Abraham could readily have defeated Abimelech. But Abraham knew that there is no such thing as winning a war. In war, even the victor loses, loses not only lives and possessions but—what is even more important—loses good will and friendship. Abraham did not quarrel about the well. He bided his time. One day the Philistine king paid Abraham a visit. "Abraham," said the king, "let us be friends. I want you as my friend because I see that God is on your side."

Abraham replied: "What about that well of mine from which your people drove my people?"

"A well!" exclaimed the king, "I know nothing about any well. No one told me anything about any trouble concerning a well." And that was the end of the difficulty. Abimelech solemnly promised that never again would his people molest Abraham's people. The place where all of this happened came afterward to be called "Beer-sheba," which means, "well of promise" because of the promise made by Abimelech.

Hundreds of years later there were many dreadful wars between the Hebrews and the Philistines. The Hebrew leaders of that later day were apparently not as wise as Abraham, nor the Philistine leaders as wise as Abimelech.

The finest example of friendship between Abraham and people of other nations occurred at the time his wife Sarah died. Abraham had no burial place for Sarah. He went to a neighboring tribe called the Hittites and told them of his sorrow and his need. The Hittites were filled with graciousness and sympathy. "I am a stranger among you," said Abraham, "and I need a place to bury my dead."

"O Sir," replied the Hittites, "we look upon you as God's own prince. Choose the finest grave that we own and take it." Abraham then selected as a burying place a cave which belonged to a Hittite named Ephron. It required a great deal of urging on Abraham's part before Ephron would accept the 400 shekels ($135) which the grave was worth. Ephron would rather have presented the cave to Abraham. To this day there is still shown in that country the cave of Machpelah, the Hittite cave acquired by Abraham.

Abraham's friendship with the people of other nations is an example worth following. Nothing is better for a country than friendship with other countries. Nothing is worse for a country than a lack of such friendship.

— GENESIS 21 V. 22ff.; 23.

The Victory of the Peaceful

ISAAC also had his troubles with the Philistines, troubles many and serious.

Isaac was very thrifty and acquired great wealth. So rich did he become that the Philistines grew envious of him. Fearing that trouble might result from this envy, the Philistine king advised Isaac to leave the country. "Go from us," he said, "for thou art much mightier than we." Isaac might have insisted upon his rights. He might have dared the Philistines to drive him from the land. He might have gone to war for his rights and probably have defeated the Philistines. But Isaac had his father Abraham's wisdom. He did not fight. Heeding the king's counsel, he moved quietly away.

Even then Isaac continued to have his troubles. It was again a well that was the object of quarrel. The Philistines had stopped up some of Isaac's wells. Surely at this Isaac might have gotten angry and might have started a fight. But again Isaac held his peace. He merely dug a new well. Yet hardly was the new well finished when along came some Philistine shepherds and drove Isaac's shepherds from the well. Still Isaac avoided war. Quietly he moved farther and dug yet another well. Do not imagine that well digging in that country was easy. The ground is often hard and stony. Steam and electric drills such as we use today did not then exist. And do not im-

agine that to be driven from one's well was a trifle. Without other water for miles around people and cattle risked dying of thirst. Yet Isaac knew that any loss which he might suffer would be less than the cost of war. When the Philistines deprived Isaac of his second well, he moved on and dug a third well. From this well the Philistines did not drive Isaac away. His peacefulness and forbearance had their reward. The Philistines troubled Isaac no more. Ferocious though they were, the Philistines had come to love and respect the man who put, before all things, peace.

After these things God spoke to Isaac exactly as He had spoken to Abraham after the great act of forbearance with Lot. "The Lord appeared to Isaac in the night and said: 'I am the God of Abraham, thy father. Fear not for I am with thee and will bless thee.' " It is only to the hearts of the patient, the peaceful and the forbearing that God is revealed. Such only are prepared to receive His blessing.

The Philistine king himself paid Isaac a visit about this time and expressed his deep admiration and appreciation of Isaac's fine qualities. Isaac entertained the king and the king's officers royally. Before the king left he pledged to Isaac his everlasting friendship.

— GENESIS, CHAPTER 26.

The Kindly Egyptians

WITH the exception of the Egyptian who imprisoned Joseph, the Egyptians treated Joseph kindly and graciously. They did what they could to help him. Under their encouragement he rose to the highest eminence of wealth and of power.

During his life time the Egyptians were kind also to Joseph's people. Pharaoh himself said to Joseph: "Thy father and thy brethren are come unto thee; the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell. And if thou knowest any able men among them, make them rulers over my cattle."

When Jacob, the aged father died, the Egyptians mourned for him seventy days. All of the high officers of Pharaoh's court went along honoring Jacob's body as it was carried back to Canaan for burial. So many indeed were the Egyptians who attended Jacob's funeral that the Canaanites believed it to be an Egyptian funeral. No wonder that, centuries afterward, when the Jewish law was written down, there were put into it the words: "Despise not the Egyptian. Thou wast a stranger in his land." A long time, Hebrews and Egyptians lived together in friendship and good will. Enmity between them appeared not until years after Joseph's death when a new Pharaoh sat upon the throne and when the

Hebrews themselves were without a wise leader. Wisdom finds the way to peace. War threatens only when there is lack of wisdom.

— GENESIS, CHAPTERS 39 TO 41; 50.

Love Has No Boundaries

EVEN at the time when the Egyptians were oppressing the Hebrews, they were favoring one Hebrew lad who was to become the great liberator. The princess of Egypt who found the infant in the bulrushes pitied it just because it was a Hebrew child. Moses owed much to that princess.

Moses was also indebted to the Midianite priest Jethro. Jethro gave Moses a home when he was homeless and provided him with work when he was in need. Jethro's daughter became the wife of Moses. While working for Jethro, Moses received the call to return to Egypt and free the Hebrew slaves. During the absence of Moses on this dangerous mission, Jethro took care of the wife and the children of Moses.

After the Hebrew slaves had escaped from Egypt and had reached Mt. Sinai, Moses had the deep joy of receiving a visit from Jethro who came bringing back to him his wife and his little ones. The Bible tells how Moses went forth to greet Jethro, how they met and embraced and inquired about one another's well-being and how "Jethro rejoiced because

of all the good which the Lord hath done to Israel." When the time for prayer came, Jethro joined the Hebrews in their worship of God. Jethro then noticed how hard Moses had to work managing the affairs of the large multitude. He thereupon gave Moses some excellent advice about appointing men to assist at the task, advice which Moses followed not only to his own advantage but also to the advantage of later generations of our people. The Jewish Sanhedrin, or legislature, is said to have been modeled after the system which Jethro prevailed upon Moses to introduce.

It is interesting to know that the part of the Bible which tells how the Hebrews received the Ten Commandments is named after Jethro. The portion begins with the story of Jethro's visit to Moses. "Jethro" being the first word, the whole account is called "Jethro." The story of Moses and Jethro shows how different peoples can be devoted friends to one another.

— EXODUS, CHAPTERS 2 VV. 11–22; 18.

A Misunderstanding

THERE was a time when, among the twelve tribes of Israel, the tribe of Reuben, the tribe of Gad, and one half of the tribe of Manasseh lived to the East of the river Jordan while all of the other Hebrew tribes lived to the West. The Hebrews on the West of the Jordan were, in the days of Joshua, having many wars with the Canaanites, making it necessary for the two and a half tribes from the East of the river to come over and aid them. As soon as the wars were over the East Jordanic Hebrews returned to their homes. And then serious trouble occurred.

Before crossing the river, the East Jordanic soldiers had built a large altar as a remembrance of the time they had spent with their brethren. They intended to offer no sacrifices on the altar. It was in fact against the law to do so. Sacrifices might be offered on no altar except the one which stood before the Holy Tabernacle located at Shiloh. The purpose of the altar near the river was simply to help people remember the bygone days.

And yet a civil war almost broke out. For when the Western Hebrews heard about the new altar, they supposed that, in violation of the law, the altar was to be used for burnt offerings. They quickly assembled at Shiloh and got ready to march forth to battle.

Fortunately, someone persuaded the would-be fighters to hold back long enough to make an investigation. A committee of ten prominent men headed by Phineas, the priest, went to the Eastern Hebrews and cautioned them about their altar. Whereupon everything was explained. The Eastern Hebrews made it entirely clear that the altar was intended not for burnt offerings. They knew such to be against the law. The altar was merely to stand as a monument reminding the generations of the future that the Hebrews East of the Jordan belonged to the same nation and worshipped the same God as those to the West. Phineas the priest and his committee of ten reported all of this to the soldiers assembled at Shiloh and of course there was no war. There might have been a war. There would have been a bloody war had the Western Hebrews not stopped to inquire. Thousands of lives would have been lost; perhaps entire tribes destroyed.

Most wars are due to misunderstanding. If people would inquire before they fight, there would be very little fighting in the world.

— JOSHUA, CHAPTER 22.

Foreigners Can Be Helpers

THE friendship of Abraham, Isaac, Joseph, and Moses with persons of nations other than their own remind us of similar friendships in which other great men of the Bible such as Elijah, Elisha, Jeremiah, and Jonah had part.

A refugee from his own country where he had suffered from the wrath of the Baal worshipping King Ahab, Elijah found asylum with a poor Phœnician woman, a widow living in Zarephta. Though she had for herself and her child no food left except a handful of flour and a few drops of oil, she shared with Elijah her scant supply. Her reward, so the story tells us, was that by a miracle her crock never became empty of flour nor her cruse of oil. Elijah is also said to have brought to life her child who died during his stay.

It is said that Elijah's successor, Elisha, cured the Syrian general Naaman of leprosy. According to the story, Elisha persuaded Naaman to bathe seven times in the river Jordan. Though Naaman was hopelessly ill, the sevenfold bathing is said to have healed him.

The prophet Jeremiah was assisted in his extreme trouble by Ebed Melech, an Ethiopian, a colored man. When Jeremiah was thrown by his enemies into the cistern where he almost sank to death in the mud, it was Ebed Melech who obtained the king's

permission to go to the rescue of Jeremiah. With immense difficulty, Ebed Melech assisted by thirty men whom he had assembled to aid him managed by means of ropes and rags to pull Jeremiah from the deep mire which reached almost to his chin.

The prophet Jonah was respectfully listened to by the people of Nineveh when, sent of God, Jonah went to Nineveh, the Assyrian city, to rebuke the people for their sins and to predict that, as a punishment, their city would soon be destroyed. It was amazing how readily the people of Nineveh, non-Hebrews, heeded the Hebrew prophet. Jonah himself must have been immensely surprised. At first he had refused to go to Nineveh, fearing no doubt that the people, angered at his words, might slay him. At God's command to go to Nineveh, he had fled in the opposite direction, boarding a boat headed for Tarshish, the region which today we call Spain. It was only after the terrible storm at sea and his strange rescue that Jonah obeyed God and went to Nineveh. Jonah must have felt that he was going to his death. Yet it proved to be far otherwise. The people of Nineveh did not kill him. They did not even molest him. They listened to him. They obeyed him.

— I KINGS, CHAPTER 17; II KINGS, CHAPTER 5; JEREMIAH, CHAPTER 38; JONAH, CHAPTER 3.

The King Whose Name Was "Peace"

THE name "Solomon" means "peace." Solomon was at once the wisest, the most prosperous, and the most peaceful of the Hebrew kings. It is said that at the time of his coronation he had a dream in which God came and offered to give him whatever he might choose. Solomon chose not riches, not long life, and not victory in war. Common sense was what he asked God to grant him. And God fulfilled that wish. As long as Solomon reigned there were no wars. Visitors came to Jerusalem from all over the earth. The noted Queen of Sheba was one of them. They came to see the greatness of Solomon and to hear his words of wisdom.

The merchant ships of Solomon traveled as far as Tarshish which is said to be Spain and as far as Ophir which is said to be China. In many of these trading enterprises Solomon was joined by the Phœnician king Hiram. It was with Hiram's aid that Solomon built the famous Temple and the great royal palaces. When the Temple, finished at last, was dedicated, Solomon knelt in the Temple and prayed. Among those for whom he prayed were "they who are not of Thy people Israel and who come from a distant land to pray in this house." Solomon's prayer was: "O hearken Thou and do according to all that the stranger calleth to Thee for."

Solomon contrived to have his people live at peace with all the world. In this regard he was like the Jewish queen Salome Alexandria who lived many centuries after Solomon. The name "Salome" which also means peace was well suited to this queen throughout whose reign, likewise, there was not one war.

Would that we could do as much for our own land and age!

—I KINGS, CHAPTERS 3, 5, 7, 8, 10.

A New Way of Capturing an Enemy

THE king of Syria sent a huge army of soldiers, among them horsemen and charioteers, to capture the prophet Elisha. The king felt, and rightly felt, that if only he could capture the prophet of the Hebrews, it would be much easier for him to capture the entire Hebrew people.

The soldiers found Elisha at a town called Dothan. Excepting for the boy who attended him, Elisha was alone. The boy trembled when he saw the great host of Syrian fighters. "Master," he gasped, "what shall we do? What shall we do?"

Calmly Elisha replied: "Fear not. Those who are on their side are not as many as those who are on our side."

And then Elisha prayed: "O Lord, open this boy's eyes that he may see."

The Lord, says the Bible, did open the boy's eyes and he did see. He saw the surrounding mountains full of fiery angelic horsemen and charioteers.

Before the hostile soldiers could reach Elisha all of them suddenly became blind, like the men of Sodom who once surrounded the house of Lot.

Elisha then said to the groping, stumbling Syrians: "Come, I shall take you to the person whom you are seeking. I shall take you to Elisha."

He thereupon led the Syrian soldiers straight into the city of Samaria, the capital of his own king. The Hebrew king thus had his Syrian enemies completely within his power.

"Hurrah!" exclaimed the king, "now I have them. Now I shall kill them."

"You shall do nothing of the kind," replied Elisha. "The proper thing to do is to give your enemies food and drink and let them return safely to their own master."

Elisha had already prayed to God to restore his enemies' eyesight, and the prayer had been granted. The Hebrew king now prepared for the Syrians a splendid feast after partaking of which the soldiers returned in safety to their own land. "Never again," says the Bible, "never again did Syrian troops enter the country of Israel."

Kindness did what fighting could not do. As long as the Hebrews fought, their land was subject to Syrian raids. Once Elisha persuaded them to be generous to their foes, their land became secure

against attack. The Rabbis of old were right when they said: "The only way to conquer an enemy is to change him into a friend."

— II KINGS, CHAPTER 6 VV. 1–23.

In Peace Is Strength

"TRUST in God" said the prophet Isaiah to King Ahaz,
"If ye confide not, then ye abide not."

The prophet, taking his little son with him, had gone to meet the king at the water-works just outside of Jerusalem. The king was inspecting the water supply in preparation for war. Marching upon Jerusalem were the combined forces of the king of Samaria and the king of Damascus.

"Trust in God," said Isaiah, "and all will be well."

Isaiah knew that King Ahaz was not trusting in God. He knew that the king had turned for help to the mighty king of Assyria. "The King of Assyria will indeed come to your aid," said Isaiah, "but when he has helped you do you think he will go back home? Indeed, not. His army will remain and will subdue your country far more cruelly than the present enemies can begin to do. Trust in God. He will help you. Trust not in the Assyrian king."

Had King Ahaz followed Isaiah's advice, many a future sorrow would have been averted.

The time came when, as Isaiah had warned, the Jewish king had to fight those very Assyrians whom he had summoned to help him. This time the Jewish king thought it would avail him if he would make an alliance with the Egyptians. Again Isaiah protested. "In turning quietly to God ye will be saved; in trustfulness and peacefulness will be your strength."

Isaiah was one of the first in the world's history to see that from war nothing is ever gained. He already realized as Benjamin Franklin ages afterward realized, that there is no good war and no bad peace. No wonder that Isaiah believed that the ideal king must be "a prince of peace." Isaiah was the author of those glorious words.

"They shall beat their swords into ploughshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

— ISAIAH, CHAPTERS 2 VV. 2–5; 7, 9 V. 5ff.; 30 V. 15ff.

Ruth, the Moabite Girl

MANY years ago there lived on a farm at Bethlehem in Judea a man, his wife, and their two boys. Hard times befell these people. There was crop failure and famine so grievous that the entire family had to move away from

Judea and make their home in the foreign land of Moab. In Moab the crops were better and our friends were blest with many years of happiness. The Jews and the Moabites often fought wars with one another. But at the time of this story there were no wars between them. The two peoples were living in peace and friendship—as they might have done throughout their entire history had they been wise.

The two boys grew to manhood in the land of Moab and eventually married. One married a beautiful girl named Ruth. The other wooed and won a lovely maiden named Orpah. And then once more grief came. First the father of the boys died, leaving their mother, Naomi, a sorrowing widow. And then, one after the other, the boys themselves died. Ruth also was now a widow and Orpah a widow.

Heartbroken, Naomi yearned to return to her old home in Judea, back to the old farm at Bethlehem to spend the sad remainder of her days. Ruth and Orpah, weeping, accompanied her to the boundary of the land of Moab. So deep was the love of these Moabite girls for their Jewish mother-in-law that they could not bring themselves to part from her. They longed to go to Bethlehem with her and to share with her the hardships of the future. Tenderly Naomi pleaded with them to return to their Moabite homes where hope and at least a chance for happiness awaited them. It was only after much pleading that Orpah could be prevailed upon to go back. Sobbing she kissed Naomi good-bye and crying bit-

terly, walked away. Ruth positively refused to go from her mother-in-law. Clinging to Naomi, she wept and spoke those words of immortal beauty:

"Entreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest I will lodge;
Thy people shall be my people, and thy God my God!
Where thou diest, will I die,
And there will I be buried;
The Lord do so to me, and more also,
If aught but death part thee and me."

Together Ruth and Naomi went to the old homestead in Bethlehem. Sorrow had so changed Naomi that her friends hardly knew her any more. "Do not call me Naomi (which means pleasant)," she said, "Call me rather Marah (which means bitter). Great bitterness has God Almighty sent me."

Ruth dwelt with Naomi and worked to make a living for her. Hard work it was. Ruth became a gleaner, picking up from the fields the sheaves of grain dropped or forgotten by the harvesters.

Boaz, the owner of the farm on which Ruth gleaned, noticed Ruth. Charmed by her beauty and her goodness, he fell in love with her and married her. A son was born to them. The child's name was Obed, and Obed became, in the course of the years,

the grandfather of a child named David who became the great Jewish king. David, the founder of the line of Judean rulers, thus had as his great-grandmother a Moabite girl.

Our Jewish ancestors often spoke of a Messiah, a savior who was to come and deliver our people and establish them forever in their own land. This Messiah, so our fathers believed, would be a descendant of King David. That is, he would also be a descendant of Ruth, the girl who, though belonging to a foreign and often hostile nation, loved and was loved by Jewish people with a love of which the memory will live forever.

For centuries the Jewish people have read the story of Ruth every Shabuoth, the holiday on which they commemorate God's appearing to our ancestors at Mt. Sinai. Who knows how many a Jewish heart may have felt that God also appeared on the fields of Moab and of Judea in that love which forgot the differences between nations, the marvelous love between Ruth and Naomi!

— THE BOOK OF RUTH.

With Peace They Conquer*

ALEXANDER continued to capture city after city and province after province. He became so mighty that he was known everywhere as Alexander the Great.

One day Alexander sent a troop of soldiers to Jerusalem to get corn and wheat for his city, Tyre.

The Jews were worried. They said:

"If we give corn to Alexander, we shall not be loyal to Persia." So they refused to give either corn or wheat to Alexander's soldiers. The Greek soldiers did not fight with the Jews but went back to Alexander and reported to him their answer.

This naturally made Alexander very, very angry. He called his soldiers together, and said:

"We would have gone up to Jerusalem later. Now we will go at once. These Jews shall learn that they have no king but Alexander.

"Parmenio! Send out a proclamation that in three days from now Alexander the Great will attack Jerusalem," he commanded.

Can you imagine the fear that came upon the Jews when they received this notice? What would happen? Would they again be driven out of their beloved Jerusalem? Would they have to bow down to strange gods? Would they never be left in peace?

* From *The Great March* by Rose G. Lurie, published by the Union of American Hebrew Congregations, Cincinnati.

Then Jaddua, the high priest of the Jews, called all the people together.

"Do not fear Alexander. Let us offer up sacrifices and let us pray to our God, the God of Abraham, and no harm will come to us," he said encouragingly, though his voice trembled.

"And then I shall put on my long white priestly robe, and all the priests will do likewise. In addition to this we shall throw flowers on the streets of Jerusalem and deck our houses with all the colored banners we have. We shall meet Alexander as if his coming were a great day,—a great festive day. We shall greet him peacefully, rather than with arms. All will thus be well."

The people looked at one another in silence. They shrugged their shoulders. But no one dared say anything against the advice of the high priest. When they left the Temple, however, they began to grumble.

"I think we shall all be destroyed," said one who looked very wise, and seemed to know all about it.

"Alexander has a big army," said another.

"Yes, even if we did arm ourselves, what could we do against his army?"

"As it is, we may just as well prepare to meet a sure death," said the first.

The three days passed quickly. The streets of Jerusalem looked pretty with all the red, yellow, and purple flowers strewn over them. The fragrance, too, was very pleasant. The banners waving from

the houses and the Temple added to the festive air. Suddenly the blare of the trumpets was heard. Alexander the Great and his mighty army were approaching. Jaddua, in all his priestly splendor, followed by the priests and people, came forth to meet them. Not a spear, no, not a single ax nor sword could be seen amongst the Jews. "No arms at any price!" was their slogan. "No bloodshed."

The moment Alexander saw the procession he stopped. He was surprised and pleased.

To the amazement of everyone, Alexander the Great, the mighty ruler of more than half the world, bowed down before Jaddua, the Jewish high priest. What could it mean? How easily he could have conquered them!

"Surely," thought his soldiers, "he must be out of his mind. Think of it, to give up such an easy victory!"

Then Alexander said,

"Come, let us join with the Jews in merry-making."

He entered the city and together with the high priest offered sacrifices to the God of Israel.

"What has happened to Alexander?" cried his soldiers.

"What has happened to Alexander?" cried the Jews.

Wonderful, wonderful! It simply cannot be explained. But Alexander could explain. And he did!

The soldiers and Jews sat down in the Temple.

Alexander, who was near the altar, arose and said:

"When I began my march on Jerusalem I thought I would capture it, as I had done all the rest of the cities; but I expected to meet men in full armor, ready for battle."

"We thought so too!" shouted his soldiers. "But if they didn't fight, so much the easier for us."

"I would have killed them all," called a soldier who was bolder than the rest. "Every last one of them," he mumbled, as he clenched his fists.

"No, my dear man, not at all," said Alexander quietly and calmly.

"When I saw not a spear nor a sword, nor even an ax, I could not raise my hand against them. This is the only people that has met me peacefully instead of with arms. The more glory to their leader, Jaddua, who was brave enough and wise enough to do this."

"Praised be the Lord who helped us do it," said Jaddua, modestly.

A loud cheer arose from the throng.

"Hail to Alexander the Great! All hail to the high priest, Jaddua!"

"Now is there any boon you would have of me?" said Alexander kindly.

"Only that we may have our own Jerusalem and that we may worship in our Temple," answered the Jews.

"It is little that you ask. Your prayer shall surely be granted." And Alexander kept his promise.

"Not by Might and Not by Power"

THE greatest soldier in Jewish history and one of the greatest in all history was Judah Maccabee. With a small Jewish army he defeated one Syrian host after the other. The Syrian king Antiochus had captured Jerusalem, had caused swine's flesh to be sacrificed on the holy altar and an idol to be set up beside the altar. He had forbidden the Jewish people to observe their religion and had tortured and killed large numbers who could not and would not give up their Jewish practices. Judah Maccabee was the hero who finally drove out the soldiers of King Antiochus, cleansed the Temple, rebuilt the altar and restored Jewish worship. Our Feast of Hanukkah instituted at that time is in memory of those stirring events.

Yet even in those days there were Jews who believed that they could regain their rights without any war. Many Jews of that time held that for deliverance they ought to rely not upon the sword of men but on the power of God. The Daniel stories were written at this time—"Daniel in the Lion's Den," "Daniel Interpreting the King's Dreams," "Daniel and the Handwriting on the Wall," "The Friends of Daniel in the Fiery Furnace." The thought in these stories is that we are saved not by fighting our enemies but by trusting in the Eternal.

Some Jews of those days even doubted whether

it was the warfare of Judah Maccabee that really liberated them. A story was current that the Jewish victory was due less to what Judah Maccabee did to the soldiers of King Antiochus than to what God did to the conscience of King Antiochus. The story tells how King Antiochus was stricken with a dreadful disease from which he soon died. On his death-bed the wretched king became penitent. "A man should be subject unto God," said the suffering monarch. "A man that is mortal should not think proudly of himself as if he were God." Antiochus then decided to set Jerusalem free and to make the Jews free citizens and at his own expense to restore and rededicate the Temple which the soldiers had defiled. He even wished to become himself a Jew and to go about the world proclaiming the greatness of the God whom the Jews worshipped. His very last act was to send to the Jews a letter expressing these hopes and apologizing for his misdeeds.

The account of how the Temple was restored and Hanukkah instituted follows immediately upon this account of the king's repentance. Many people must have felt that the king's sickness had more to do with winning back the Temple than did Judah Maccabee's fighting.

After a time the name of Judah Maccabee was almost forgotten among our people. Our Talmud in all of its 2947 pages does not once mention Judah Maccabee. One reason for this may have lain in the fact that the military victories of those days did not

in the long run strengthen the Jewish state. They brought people into power whose influence hastened the final downfall. Our ancestors when year by year they lit the Hanukkah lights gave little thought to those victories. Their thoughts were mostly of the new altar. The part of the Bible read in the synagogues on the Sabbath of the week of Hanukkah contains the words far from warlike, the words of the prophet Zechariah: "Not by might, nor by power but by my spirit saith the Lord of Hosts."

It is interesting to recall that Judah Maccabee himself when he rebuilt the altar obeyed the ancient Hebrew law that the altar should be reared of entire stones so that in the building of the altar, iron of no kind might be used. Jewish teachers have said that the use of iron at the altar building was forbidden because weapons of war are made of iron. Nothing about the altar should remind one of war. The altar is to be an altar of peace.

—II MACCABEES, CHAPTERS 9, 10.

The School That Was Greater than an Empire

ONE of the most dreadful wars of history was the war between the Jews and the Romans. For three long years the Jews struggled to keep the Romans from capturing Jerusalem. Tens and hundreds of thousands of people died in battle,

from hunger or from pestilence. Thousands were tortured to death. At length Jerusalem was captured and destroyed. The Temple was burnt to ashes. Their country which the Jews lost at that time they have not, to this day, regained.

Many Jewish people who lived at the time of the Roman war felt that the war was a gruesome mistake. Prominent Jews urged their countrymen to come to terms with the Romans. One of them said: "Nothing so much damps the force of strokes as bearing them with patience: and the quietness of those who are injured diverts the injurious persons from afflicting." (Josephus, *The Jewish War,* II–16–351.) There was among the Jews a peace party as well as a war party.

The Jewish people and the Jewish religion survived even though the Temple was destroyed. Judaism was saved by the peace makers. One of those who believed that the Jews would accomplish more by yielding to the Romans than by fighting was the great teacher Johannan ben Zaccai.

Johannan ben Zaccai was a member of the peace party though his own nephew was the leader of the war party. The very life of Johannan ben Zaccai was endangered when the war advocates began to persecute and to slay those who opposed the war. This happens in all wars. In the various wars that America has fought those Americans who have objected to the war have often been cruelly abused and mistreated by their fellow Americans.

Johannan ben Zaccai tried in vain to win his fellow Jews to the ways of peace. He soon saw that to save the Jewish country was hopeless. He therefore did a clever thing to save the Jewish religion. He allowed the news to spread that he had died. Some close friends of his carried him out of the city in a coffin. There was no other way in which he could leave the city because the Jewish war party had guards at the gates to prevent the departure of any living person. At the city gate the coffin was stopped. The guards wished to open it or to run a sword through it to make sure that the person inside was really dead. But the friends of Johannan ben Zaccai who carried the coffin reminded the guards what an honored and distinguished man Johannan ben Zaccai had been and how wicked it would be to treat his remains in such a disrespectful way.

Arrived outside of the city, Johannan ben Zaccai got out of the coffin and went to the Roman commander Vespasian. "Hail, Emperor," exclaimed the Rabbi.

"Emperor?" replied Vespasian, "why I am no emperor; I am only a general."

"No," said Johannan ben Zaccai, "You are an emperor. Wait and see."

And surely enough, as the story goes, news arrived from Rome a few days later that Nero the reigning emperor had died and that Vespasian had been declared emperor in his place.

Then Vespasian said to Johannan: "You are indeed a wonderful man to be able thus to foretell the future. How can I sufficiently reward you? Ask what you will and it is yours."

Johannan replied: "All I ask is that I may go on teaching Judaism."

"Teaching Judaism!" exclaimed Vespasian. "Is that all? . . . Granted! . . . Come to Rome and I shall build for you in that magnificent city a great and magnificent schoolhouse where you can teach thousands upon thousands of young people."

"No!" replied Johannan. "That is not what I want. I do not wish to live in a large city or to teach in a vast building. I would rather teach a little school in a little town. Not a large and noisy place but a small and quiet and peaceful place is best for those who would learn about God. I am thinking of a little town called Jamnia. That is where I would like to live and teach Judaism."

"What a strange man you are!" said Vespasian. "You might, for the mere asking, have become a general or a governor or a prince and yet you choose the life of a poor school teacher in a poor, little town. Of course you shall have what you ask. Go on with your school. No matter what my soldiers do to Jerusalem, Jamnia shall, for your sake, remain unharmed."

Thus did Johannan ben Zaccai come to be the head of the little school at Jamnia. Little did Vespasian dream that through the teachings of that

school in Jamnia the defeated Jews would outlive the triumphant Romans.

The school at Jamnia continued to exist long after Jerusalem was burnt down. The pupils educated in that school went to all parts of the world and founded other Jewish schools. Thus was Judaism kept from perishing. Where fighting brought defeat and ruin, peaceful ways brought triumph and safety. There is a saying: "Peace hath its victories no less than war." It is also correct to say that the victories of peace are surer than the victories of war.

*Two Fables from Aesop**

THE NORTH WIND AND THE SUN

THE North Wind and the Sun had a quarrel about which of them was the stronger. While they were disputing with much heat and bluster, a Traveler came along wrapped in a cloak.

"Let us agree," said the Sun, "that he is the stronger who can strip that Traveler of his cloak."

"Very well," growled the North Wind, and at once sent a cold, howling blast against the Traveler.

With the first gust of wind the ends of the cloak whipped about the Traveler's body. But he immediately wrapped it closely around him, and the harder the Wind blew, the tighter he held it to him.

* Obtained through the National Council for Prevention of War.

The North Wind tore angrily at the cloak, but all his efforts were in vain.

Then the Sun began to shine. At first his beams were gentle, and in the pleasant warmth after the bitter cold of the North Wind, the Traveler unfastened his cloak and let it hang loosely from his shoulders. The Sun's rays grew warmer and warmer. The man took off his cap and mopped his brow. At last he became so heated that he pulled off his cloak, and, to escape the blazing sunshine, threw himself down in the welcome shade of a tree.

The Two Goats

TWO Goats, frisking gayly on the rocky steeps of a mountain valley, chanced to meet, one on each side of a deep chasm through which poured a mighty mountain torrent. The trunk of a fallen tree formed the only means of crossing and on this not even two squirrels could have passed each other. The narrow path would have made the bravest tremble. Not so our Goats. Their pride would not permit either to stand aside for the other.

One set her foot on the log. The other did likewise. In the middle they met horn to horn. Neither would give way, and so they both fell, to be swept away by the roaring torrent below.

*The Latchstring**

"WELL, perhaps we ought at least to bar our door, for the sake of the children." Mary Tyler spoke reluctantly, and there was a note of uncertainty in her voice.

"Perhaps so," replied James Tyler. "It seems to me every man within five miles has upbraided me for not protecting my children."

Mary glanced with troubled eyes at the face of her husband, as they sat before the fire in their little cabin. She knew that he, too, was living over the uncertain days since the outbreak of the war. Time and again there had been reports that the British soldiers had incited the Indians to burn the cabins of settlers and massacre whole families. Despite these reports, the Tylers had lived, as before, on friendly terms with their neighbors, both Indians and white men. When massacres had occurred in nearby settlements, they had still continued to leave out the latchstring, that leather thong which enabled a person outside the door to lift the latch and enter.

The Tylers had trusted entirely to the protection of their Heavenly Father, and had refused to arm themselves, or even to lock the door. Now they had reliable assurance that the Indians were coming to destroy their settlement. Neighbors urged that they

* Obtained through the National Council for Prevention of War from *The Children's Story Garden,* Lippincott, Philadelphia.

had no right to imperil the lives of their children; that they should protect themselves.

"But is it really protection?" Mary queried, as now they sat alone in their cabin.

"At least," responded James, "we shall be doing what most people consider safest."

For a long time, they sat gazing at the fire.

The silence was broken only by the moaning of the wind in the pine trees and the crackling of the logs on the hearth. For the first time in all the dark days, Mary felt afraid. She stirred uneasily and cast a furtive glance around the shadowy room. James rose and lighted a candle. He crossed the room and stood a moment beside the door. Then, with a sigh, he pulled in the leather thong, fastened the latch securely, and prepared for bed.

All night James tossed restlessly. Every time one of the children stirred, or a branch scraped the roof, he would start violently, and fall back unnerved. He tried to calm himself by repeating verses from the Bible, but instead of the usual comfort, the words only brought a challenge to his excited brain. "Why are you fearful, O ye of little faith?" "Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

"Mary," he whispered at last, "art thou awake?"

"Yes, James," she replied, "I have not slept. I have tried to pray, and always the answer has been, 'Behold the Lord's hand is not shortened that it can not save.'"

"Thou art right, Mary, the Lord's hand is not shortened, and we did wrong to pull in the latchstring. Shall we put our trust entirely in Him?"

"Aye, James, I should feel much safer so," she replied.

Quickly James stepped to the door and pulled the leather thong through to the outside. Then he lay down again and both enjoyed such a sense of peace and security as they had not felt for hours. Suddenly, just as they were about to drop off to sleep, they heard a blood-curdling war-whoop. A few seconds later the moccasined footsteps of several men passed the window and stopped in front of the door. The latch clicked, and the door swung open. By the dim light from the embers on the hearth, James could see seven Indians in full war paint. They motioned and talked to each other and then silently pulled the door to and disappeared.

In the morning, when James and Mary looked out of their door, they saw only the smoking ruins of their neighbors' cabins.

Years later, when the war was over, the government of the United States appointed James Tyler as a representative to an Indian conference. One day he told this story to all those assembled. In reply, an Indian arose and said: "I was one of those Indians. We crept up in the night. We meant to burn and kill. We found latchstring out. We said, 'No burn this house. No kill these people. They do us no harm. They trust Great Spirit.'"

*Cherries of Hamburg**

IN THE early part of the sixteenth century, cherries were very rare in Germany. A disease had attacked the trees and it had been very hard to save any of them. There had been a rot, and it was with the utmost difficulty that any could be preserved. But a citizen of Hamburg, named Wolf, had, in the middle of the town, a walled garden; and in the garden he had gathered the rarest of cherry trees. By constant watchfulness, he had kept away the disease from his fruit, so that he alone possessed healthy cherry-trees, and those in great abundance, bearing the juiciest cherries.

All who wished cherries must go to him for them; and he sold them at the highest prices, so that every season he reaped a great harvest of gold from his cherries. Far and near, Wolf's cherry trees were known, and he grew rich and famous.

One season, when his cherry-trees were in blossom, and giving promise of an abundant crop, a war broke out in the north of Germany, and Hamburg was besieged, and so surrounded by the enemy that no help could reach it.

Slowly the people ate all the food that they had on hand and famine was staring them in the face. Meanwhile, the enemy outside the walls had grown more fierce. The great heat had dried up the brooks

* N. C. P. W., from "Messenger of Peace," August, 1922.

and springs in all the country about, so that the besiegers were becoming wild with thirst; it made them more savage, and the commanding general would listen to no terms, but swore to destroy the city and all its people.

Wolf was thinking about what could be done as he returned one day to his garden in the midst of the city, after a week of fighting with the enemy. While he had been away the cherries had ripened fast in the hot sun, and were now fairly bursting with the red juice.

A sudden thought came into his head, as he looked at his cherries, and a hope sprang up that he might yet save his city and all its people. There was not a moment to lose, for twenty-four hours more of suffering and the people would be beyond control. He brought together all the children of the town, to the number of three hundred, and had them dressed wholly in white.

He brought them into his orchard, loaded each with a branch, heavy with rich, juicy cherries, and marshaling them, sent them out of the city, a feeble procession, to the camp of the enemy.

The dying men and women filled the streets as the white-robed children passed through the gates and out into the country.

The general of the enemy army saw the procession drawing near, concealed by the boughs they were carrying, and suspected some trick. Then he was told that they were the children of Hamburg,

who had heard that he and his army were suffering from thirst, and that they were bringing juicy cherries to quench their thirst.

Thereat, he was very angry and said that they had come to mock him, and that he would surely have them put to death. But when the procession came before him, and he saw the poor children, so thin, so pale, so worn out by hunger, the rough man's heart was touched; a spring of fatherly love that had long been choked up in him, broke forth; he was filled with pity, and tears came to his eyes. What the warriors of the town could not do, the peaceful children in white did—they vanquished the hard heart.

That evening the little cherry-bearers returned to the city, and with them went a great procession of carts filled with provisions for the starving people; and the very next day a treaty of peace was signed.

In memory of this event, the people of Hamburg agreed to keep a yearly festival, called the Feast of Cherries, when the children of the city, clad in white garments, were to march through the streets, holding green boughs to which the people, coming out of their houses, would hasten to tie bunches of cherries. Would that the spirit of this Feast of Cherries might find expression in some form everywhere until the power of such a method as a "last resort" is really known, and spread everywhere until all people learn the power of gentleness, help, and forgiveness.

The Rabbit and the Peasant

By Elihu Burritt

AN INDUSTRIOUS, simple-hearted peasant owned a little garden patch, which, with his persevering industry, yielded himself and family the means of subsistence. His cabbage and other vegetables were in the midst of their luxuriant growth, when a trivial occurrence broke the peaceful monotony of his mind, and filled it with restless solicitude.

A roguish little rabbit had stolen into the enclosure and finding the bean and pea leaves to his taste, nibbled his breakfast from them day by day, without dreaming that they were cultivated for shorter-eared folks than he and his dove-eyed companions. So he bobbed about amid the delicious verdure of the unrestricted Eden and daintily tasted of the choicest things that grew in it, cocking up his ears with delight when he found some plant which he particularly liked. Rising earlier than either the sun or the peasant, he finished his morning repast without interruption, and had retired to his home in the wall long before the poor man appeared.

Annoyed at these sly visits, which had destroyed nearly a shilling's worth of his vegetables, the peasant determined upon summary measures. With that self-sacrificing spirit which is apt to distinguish the patriotism of the poor, he resolved to "repel this

foreign invasion" and annihilate dear little bunny, cost what it might. So he applied to a neighboring squire for his whole force of hunters, horses, and hounds to expel the invader from his territory by "force of arms."

The squire, willing to give the simple man proof of his prowess, ordered the horn to be sounded early on the following morning, and the peasant was aroused from his bed by a squadron of horsemen thundering around his cottage, with the neighing of steeds and yelping of dogs chiming in with the tooting trumpets of the chase. At the summons of the squire, the simple rustic brought out all his provisions; his bread, beef, beer, and hams to breakfast the hungry host. When all his stock had been consumed, the charge was sounded. The foaming and fretting steeds fell into line; the "dogs of war" were loosed; the watchword was given; the whole squadron came sweeping down through the garden, and the next moment every green plant and shrub it contained was trodden into the earth.

The rabbit from his home, and the peasant from the door of his cottage looked out upon the scene of desolation with astonishment and chagrin. The squire and his train disappeared, leaving the poor peasant to ruminate upon the "costs of War," and the value of "military protection."

*The Invincible Leader**

"TELL me a story about when you were a great soldier. Tell me about one of the battles you won," said a little boy to his grandfather.

The old man had been a colonel in the Austrian army for many years and could recount fierce tales of conquest by his troops. But today he shook his head as he took the boy upon his knee.

"I will tell you, instead," he said, "of the greatest battle I ever lost, which was won by braver men."

The little boy was astonished, for he thought that his grandfather's soldiers were the bravest in the world. So he listened eagerly.

"I was commanded," the old colonel began, "to march against a little town in the Tyrol and lay siege to it. We had been meeting stubborn resistance in that part of the country, but we felt sure that we should win because all of the advantages were on our side. My confidence, however, was arrested by a remark from a prisoner we had taken. 'You will never take that town,' he said, 'for they have an Invincible Leader.'

" 'What does the fellow mean?' I inquired of one of my staff. 'Who is this leader of whom he speaks?'

"Nobody seemed able to answer my question, and so in case there should be some truth in the report, I doubled preparations.

* N. C. P. W., from *The Children's Story Garden,* Lippincott, Phila.

"As we descended through the pass in the Alps, I saw with surprise that the cattle were still grazing in the valley and that women and children—yes, and even men—were working in the fields.

" 'Either they are not expecting us, or this is a trap to catch us,' I thought to myself. As we drew nearer the town we passed people on the road. They smiled and greeted us with a friendly word, and then went on their way. So friendly was their attitude toward us, and so different from the usual reception given us, that my soldiers forgot they were under discipline and returned the greeting.

"Finally we reached the town and clattered up the cobble-paved streets—colors flying, horns sounding a challenge, arms in readiness. The forge of the blacksmith shop was glowing, and the smith left it to stand in the door with a number of others to watch us pass. Suddenly he waved to one of my soldiers and I heard him exclaim, 'I knew that fellow when we were boys together at Innsbruck!'

"Women came to the windows or doorways with little babies in their arms. Some of them looked startled and held the babies closer, then went quietly on with their household tasks without panic or confusion. As for the boys—little fellows like you, my son," the old man cuddled the boy in his arms; "they made us feel as though we were taking part in a glorious parade for their special amusement. They swarmed after us, whooping with delight and asking innumerable questions about the weapons we

carried. Apparently they had never seen guns and swords before.

"It was impossible to keep strict discipline, and I began to feel rather foolish. My soldiers answered the questions of the children, and I saw one old warrior throw a kiss to a little golden-haired tot on a doorstep. 'Just the size of my Lisa,' he muttered.

"Still no sign of an ambush. We rode straight to the open square on which faced the town hall. Here, if anywhere, resistance was to be expected. This is what we found. The door of the beautiful old building was wide open. Pigeons flew up from the grass around the fountain as we approached. No cannon or barricade was in sight, and my regiment, as it poured into the square, looked out of place.

"Just as I had reached the hall and my guard was drawn up at attention, an old white-haired man, whom by his insignia I surmised to be the mayor, stepped forth, followed by ten men in simple peasants' costume. They were all dignified and unabashed by the armed force before them—the most terrible soldiers of the great army of Austria."

"And what did this old man say, in the face of your guns and your cannon?" asked the little boy breathlessly.

"He walked down the steps, straight to my horse's side, and with hand extended, cried, 'Welcome, brother!' One of my aides made a gesture as if to strike him down with his sword, but I saw by the face of the old mayor that this was no trick of his.

"'Where are your soldiers?' I demanded.

"'Soldiers? Don't you know that we have none!' he replied in surprise, as though I had said, 'Where are your giants?' or 'Where are your dwarfs?'

"'But we have come to take the town.'

"'Well, no one will stop you.'

"'Are there none here to fight?'

"At this question, the old man's face lit up with a rare smile that I will always remember. Often afterwards, when engaged in bloody warfare, I would suddenly see that man's smile—and somehow, I came to hate my business. His words were simply:

"'No, there is no one here to fight. We have chosen God for our Leader, and he taught men another way.'"

"What did you do then, grandfather?" asked the little boy eagerly.

"Do you know, son," the old soldier answered, "there seemed nothing left for us to do but to ride away, leaving the town unmolested. It was impossible to take it. If I had ordered my soldiers to fire on those smiling men, women, and children, I knew they would not have obeyed me. Even military discipline has its limits. Could I command the grisly soldier to shoot down the child who reminded him of his Lisa? I reported to headquarters that the town had offered unassailable resistance, although this admission injured my military reputation. But I was right. We had literally been conquered by these simple folk who followed implicitly God's leadership."

*The Cherry Festival at Naumburg**

(*Another version of how the children saved Hamburg.*)

HARD by the walls of Naumburg town,
Four hundred years ago,
Procopius his soldiers led
To fight their Saxon foe.
The blue sky bent above the earth
In benediction mute;
The tranquil fields reposed content
In blossom, grain and fruit.

But vain the benedicite
Of tender, brooding sky;
And vainly peaceful, smiling fields
Gave eloquent reply.
For soon upon the soft, calm air,
Came sound of tramping feet;
The Hussites quickly flew to arms,
Their hated foe to meet.

Ready they stood to face the charge;
The great gate opened wide,
And out there poured, not armed men,
But, marching side by side,
The little children of the town,
Whose bright eyes met their gaze
With innocence and courage all
Unversed in war's dread ways.

* From *The Twentieth Century Medal Contest Reciter No. 4*, W. C. T. U. Publishing House, Evanston, Ill. Through N. C. P. W.

The men threw all their weapons down
At sight so strange and fair;
They took the children in their arms,
They stroked their flaxen hair,
They kissed their cheeks and sweet red lips,
They told how back at home
They'd left such little ones as these,
And then they bade them come

To cherry orchards close at hand,
And there they stripped the trees
Of branches rich with clustered fruit;
Their little arms with these
They filled, and with kind words of peace
They sent them back to town.
The soldiers then all marched away,
Nor thought of war's renown.

Now each year at cherry time
In Naumburg you may see
The little children celebrate
This strange, sweet victory.
Once more the sound of tramping feet
Is heard as, side by side,
They march throughout the quaint old town
In childhood's joyous pride.

Once more they bear within their arms
Green branches, through whose leaves
Ripe cherries gleam, that tell a tale
More strange than fancy weaves,

About a bloodless battle fought
Four centuries ago,
When children saved old Naumburg town
By conquering its foe.

The World Is Like a Garden

A Suggestion for a Brief School Pageant on Peace and War

Adapted by

FLORENCE BREWER BOECKEL

THIS pageant for little children was suggested by a parable which Ruskin tells as his dream of a child's May-day party. It should be acted in pantomime until the final song.

Characters and Setting.—To be given by from 20 to 100 children, either indoors or out. If indoors the stage must be arranged like a garden, with all sorts of toys lying about.

Story.—The children come running in from all sides, dancing, tossing balls and playing merrily about for a little while together. Finally one child discovers a bush that he particularly likes and begins picking the flowers. Another child comes up and the first child says that he may help him. When others come he tells some that they may have flowers, but others whom he happens not to like, he tells to keep away, and then those that he has chosen to pick the flowers with him push the others off.

These children form other groups around other bits of the garden or special toys and divide up into gangs.

Soon one group challenges another. They all join in and the boys struggle while the girls stand around and urge them on. Everything is broken down and trampled, and there are no flowers or toys for anyone. The girls begin to cry, and the boys cry and hold their sore heads and arms. Finally, one by one, they fall down here and there and drop off into a restless sleep.

After a little, one awakens and goes slowly about trying to mend the toys and straighten up the bushes, but one alone can do little. Gradually others waken and watch the first one for a little while, then come and help so that finally with all working together the garden becomes again a pleasant place of beauty. The children look about it, and join hands, dancing and singing a little rhyme like this:

> The world is like a garden gay
> Where we may work and we may play
> But if we quarrel and dispute
> Our garden then will bear no fruit
> And every flower will fade away.
> Come on and work! Come on and play!
> Come help to keep the garden gay.

If it is simpler, the verse may be read by an older person while the children play about.

Two Magpies

FIRST CHILD: Two little magpies sat upon a rail,
SECOND CHILD: It might be Wednesday week;
FIRST CHILD: One little magpie flapped his little tail
SECOND CHILD: In the other little magpie's beak!
THIRD CHILD: They fit and they fought and scratched each other's eyes,
Till all that was left upon the rail
FIRST CHILD: Was the beak of one of those little magpies
SECOND CHILD: And the other little magpie's tail.

—*Author not known,* obtained through N. C. P. W.

II

PEACE THOUGHTS FOR JEWISH GROUPS

I. The Horrors of War

One of the aims of our religion is to help us cope with the evils of life. In spite of their play and their laughter, boys and girls begin, long before they grow up, to see the people about them, undergoing sorrow and pain. Sickness, poverty, wrongdoing, shame, suffering, and death, are evils against which human beings must struggle.

Of all of the world's evils, war is the greatest. "There was never a good war and never a bad peace," said Benjamin Franklin. Bad as may be sickness, poverty, wrongdoing, shame, suffering, death, war is worse than any of them because war includes them all.

The Losses of War

The World War which began in 1914 and ended in 1918, took the lives of 9,998,771 soldiers killed in battle. In addition, 20,297,551 were wounded, many of them so seriously that they died of their wounds. 5,983,600 were taken prisoner and had to bear all the miseries of imprisonment. Nine million children were orphaned. Five million women were made widows. Our own country, although in the fight only a year and a half, lost over 72,000 soldiers on the battle field. Adding those who died of their wounds, our loss was at least 100,000.

Those who died were our healthiest, our bravest, our best. Cripples, weaklings, and dullards are not sent to war. Only the strong and the able are sent. Some of our noblest men perish. Some of our least able men remain at home and become the fathers of the next generation. Many of the evils from which America has suffered during the last

seventy years have been traced to our Civil War which killed some of the finest people, both in the North and in the South, and left our affairs in the hands of some who were not the finest. Most wars are followed by terrible epidemics of sickness, such as the influenza which broke out at the end of the World War. These epidemics sometimes destroy as many people as does the war itself.

The Cost of War

The money cost of war exceeds any sum that any fairy tale ever imagined. For what the World War alone cost, one could buy mountains of gold; yes, one could buy almost anything in the world. Someone has calculated that the cost of the World War was $337,846,189,657. This means nine million dollars for every hour, a hundred and fifty thousand dollars for every minute, twenty-five hundred dollars for every second of the fighting. Our own country alone spent one million dollars for every hour during which it took part. Somebody has estimated that for what the World War cost our country in any one day, we could build all of the following structures:

20 High Schools costing $100,000 each
30 Grade Schools costing $40,000 each
10 Churches or Temples costing $100,000 each
40 Play Centers costing $35,000 each.

It is said that out of every dollar our government collects in taxes, eighty-five cents are spent to pay for past wars and in preparation for future wars. One battleship is said to cost forty-two million dollars to build and six million dollars every year to manage and to keep in repairs. One bomb costs thirteen hundred dollars. This is more than many people earn in an entire year!

Wise men who are in a position to know inform us that wars are the cause of hard times during which millions of

people are out of work and hundreds of thousands of people lose all their savings and millions of children suffer from hunger, cold, and sickness. During the hard times which began in 1929, the people of America became poorer by hundreds of billions of dollars. The president of the United States was himself among those who have said that chief among the causes of this terrible depression was the expense and the damage occasioned by the World War.

The Sufferings of War

The pain and the anguish attending war are beyond power of tongue to tell. One gets a picture of these sufferings in many of the books and plays which have been written by soldiers describing what they underwent in the trenches, in the submarines and on the battle field. Such books as *The Four Horsemen of the Apocalypse* or *All Quiet on the Western Front,* such plays as *The Big Parade, What Price Glory,* or *Broken Lullaby,* or the moving pictures based on these writings give only a dim idea of war's horrors. Many soldiers refuse to talk about what they have seen. The memory of it has driven some of them insane.

The soldiers who are killed outright on the battle field are fortunate compared with those who are only wounded, and who until death ends their misery, lie writhing and groaning in agony for hours and even days; soldiers with arms and legs shot away; soldiers with eyes blown out; soldiers lying helpless among the smelling, decaying dead bodies of other soldiers; soldiers choking from poison gas; soldiers who have breathed a gas which causes their lungs to burn away; soldiers whose bodies are almost shredded by bullets or by the barbed wire used in trench barricades; soldiers crushed or buried alive in their own dugouts; under heavy bombardment, dugouts often cave in; soldiers in the trenches standing to their hips in mud and water which sometimes freezes

around them; soldiers whose bodies are covered and gnawed by trench vermin and who must constantly drive away the huge trench rats which devour the food and even scramble over the faces and the bodies of the weary men who try to snatch a few moments of sleep.

Sufferings of Those at Home

Nor are the soldiers the only ones who suffer. Think of the anxiety, the anguish, and the sorrow endured by the loved ones at home. Think of the people whose homes are destroyed by bombs from airships, by shells from cannon, or by the fires set by invading armies. Think of the women and the children, the old people and the babies, forced to flee sometimes at night and in winter, cold, hungry, sick, they know not whither. Think of the myriads who starve when a country is blockaded. For some time after the World War there were hosts of children, who, at the age of twelve, appeared to be only six years of age. With barely enough food to live on, they had less than enough to grow on. Countless people, young and old, died of hunger and of the sicknesses caused by hunger. Poets have, at various times, imagined a place called "Hell," filled with the most dreadful torments. Gen. William T. Sherman, a famous leader of our own Civil War or war between the states, once said, "War is Hell."

Moral Evils of War

Not only are the bodies of people maimed in war. Worse things happen to their souls. Such qualities as love, truth, fairness, justice, compassion cannot live in war. In war one must hate the enemy and seek in every possible way to distress and harm him. One must say regarding the enemy anything which will make one's own countrymen eager to distress and to harm him. The usual way of doing this is to lie without stint. In war time, people are so full of hatred

that they persecute, abuse, and even kill those of their own countrymen who refuse to hate and to lie.

Untruths of War

After every war the discovery is made that most of the evil things which the people on one side said about those on the other side were not true. During the Revolutionary War, the British told untruths about the colonists, and the colonists about the British. Untruths were told during our war between the states by the South about the North and by the North about the South. On both sides, untruths marked every stage of our War with Mexico and our War with Spain. Entire books have been written about the untruths spoken on both sides during the World War. One of these was the rumor that the Germans were planning to conquer America. The very people who said that in order to frighten us, confessed immediately after the war that there never was the slightest danger that the Germans would conquer America. It appears in fact, that the Germans were entirely content to let the Americans alone as long as the Americans left them alone. Other untruths were that the Germans chopped off the hands of Belgian children or that the Germans sank hospital ships containing sick and wounded British, French, and American soldiers; that the Germans held a joyous celebration when they heard about the many people who drowned when their submarine rammed the Lusitania. Such things asserted during the war are now admitted to have been untrue. And yet, while the war was raging, some Americans were ready to kill those of their countrymen who so much as questioned these monstrous tales.

Future Wars More Horrible

Every war tends to be more dreadful than the war that preceded. This is because new ways of torturing and killing

people are constantly being invented. During the World War battle planes and poison gases were used for the first time. Since the World War there have been such improvements in aircraft and such new discoveries in poison gases that it would be possible to kill everyone in New York or Chicago, in London or Paris within a short time. Airships can come noiselessly in the night and drop bombs containing invisible and odorless gases. No one would notice anything soon enough to escape. Everyone in the city would simply gasp and die. It is said that 200 aeroplanes would suffice to kill every plant, every animal, and every one of the ten million people in or near London in less than an hour. Even in the cellars and the subways there would be no refuge, because poison gases are heavier than air. They sink to the lowest depths bringing death to everything they touch. Some of them can even penetrate various substances such as rubber. Our army generals are now speaking about germ warfare. Ways are being discovered of infesting whole nations of people with the germs of deadly incurable diseases. In the next war this will probably be attempted. Many people believe that another World War would put an end to civilization if not to all human life on earth.

QUESTIONS ON CHAPTER I

(The answers to some of these questions may be brought to class written in the pupil's own language.)

1. What is it that makes war an evil greater than any other evil?

2. In the World War how many were the soldiers killed in battle? The soldiers wounded? The soldiers imprisoned? The children orphaned? The women widowed? How many soldiers did America lose?

3. How does it happen that war kills some of the best men?

4. How did the damage done to America by the Civil War continue even after the war stopped?

5. What did the World War cost for every hour, every minute, every second of the fighting? What are some of the valuable things that we might have achieved for the money which the World War cost our country?

6. Of every dollar collected by our government in taxes what is the portion that has to be spent because of war?

7. What are some of the results of the hard times brought about by the war?

8. Name some of the books and the plays that describe the horrors of war.

9. What were some of the miseries suffered by the people at home?

10. How does war damage people's characters?

11. What were some of the untruths told and believed during the World War? Why were these untruths told?

12. Why must we expect that wars of the future will be more dreadful than those of the past?

II. War Does Not Defend

But you will say: "Dreadful though war is, we must be patriotic. We must defend our country." And that is true. All of us should be patriotic. All of us should give life itself if necessary for our country's defense. Yet is war the way to defend one's country? Does war really defend?

Our Side May Lose

In any war, one of the two sides is sure to lose and the losing side need not always be the other side. It might as well be our own side—as actually happened in the War of 1812.

A country which loses a war is surely not defended by that war. Indeed a country which loses a war will be treated by the victor revengefully and thus handled far more severely than if there had never been a war.

The Cost Exceeds the Gain

Even the country that wins a war is not defended. What a war costs in money alone is likely to be much more than would have been lost had there been a yielding of some advantages sooner than go to war. In the World War none of the victors gained anything that comes near equalling the amount of money spent. And the money costs are the least of what war costs. The cost in human life and suffering far exceeds the money cost.

Injuring Other Countries Injures Our Country

Again we must remember that no country can injure another country without injuring itself. When England injured Germany during the World War, England herself was injured. By making Germany poorer, England rendered the Germans unable to buy from the English people the many things that the Germans formerly bought. In this way, the English people lost so many of their customers that many English people who had not been poor became poor. Each country, you perceive, needs other countries to buy the goods which it produces. War makes all countries less able to buy goods.

Again it often happens that people in one country own property in another country. The result is that people in one country cannot avoid suffering losses if the property which they own in another country is damaged, destroyed, or stolen. In short, it is impossible to strike at another country without at the same time striking at ourselves.

War May Destroy Both Sides

Finally it may be said that the time is near when victory in war will be possible for no one. We spoke of the aircraft, the poison gases and the disease germs against which there is no protection. The only thing that people could do against such raids would be to conduct similar raids against the enemy's lands. Both countries would be ruined, the people of both countries exterminated. Few would be left on any side to claim a victory. For the purpose of defending one's country, surely nothing could be worse than war.

We sometimes think that the Revolutionary War did good to our country. Did not the revolution free us from England? It is true we became free and our freedom proved a blessing both for England and for ourselves. But to gain that freedom did the colonists have to go to war? Might not they have persuaded England without any war to grant them their freedom? Many people in England favored the independence of the colonists just as today many people in the United States favor the independence of the Philippines. In the course of time, more and more Englishmen seeing how well the colonists deserved independence and how well prepared they were for independence would have grown willing to grant them their independence. Freedom would then have come to the colonists without the suffering, the bloodshed, and the disorder of the revolution. For less than the cost of the war the colonists might even have bought themselves free of England just as, a generation later, we bought a large part of our Western region from France.

Was the War between the States Necessary

We used to think that we needed the War between the States in order to liberate the slaves and to save the Union. But there have always been loyal Americans who have

doubted this. Abraham Lincoln himself wished to buy the slaves from their masters and set them free without any war. The cost would have been much less than the cost of the war. England liberated her slaves without any war; so did Spain, Brazil, and Mexico. The slaves were liberated in our Northern states without any war.

Most of the people in the South had no slaves and wished no slaves. Slavery would have died out in the South exactly as it had died out in the North. And had emancipation come without any war it would have been a much better emancipation. It would have come gradually allowing the people to prepare for it. When freedom finally came in the course of the war, it came suddenly. There had been too little time in which to prepare. The result has been that, to this day, thousands of colored people are not truly free. Can we say that people are free when they are "oppressed and persecuted," in many places forbidden to vote, kept out of various schools and trades, forced to live in wretched houses, paid low wages, often compelled to travel in separate railroad cars and to occupy the least desirable seats at theaters, debarred from entering certain hotels and restaurants, and in many other ways discriminated against? Had the slaves been liberated peacefully, perhaps they would have become free in a truer sense of the term. Lincoln said that the Union could not exist "half slave and half free." Without any War Between the States the Union could have become all free and more genuinely free than it did become. The great Lincoln himself would not have been assassinated but might have lived to bless us with his wise guidance.

Wars Strengthen Tyrants

Very few people believe any longer that the World War did any good. All of the troubles between Germany and her neighbors could have been settled without any war at a cost

immensely less than that of the war. We Americans rejoice that so many kings were dethroned by the war. But when people are really prepared to overthrow a monarch it requires no war to set up a republic. If anything, war tends to keep tyrants on their thrones. Who knows how much sooner the Germans might have deposed their Emperor were it not for their dread of the wars in which they thought they needed his leadership! The World War has actually brought into power dictators wielding authority greater than that of kings.

Fear Causes War

The real cause of the World War appears to have been fear. One group of countries feared the other group. These fears were caused by the huge armies and navies which were being built up on either side. Had there been no armies or navies there would have been no fear, and there would have been no war. Nations would have settled their disputes as civilized individuals settle their disputes—not by going to war but by going to court. In the early days of our country the Quakers went about among the fiercest Indians unarmed and unharmed. It was against the religion of the Quakers to carry weapons. The Indians, assured that the Quakers would not hurt them, refrained from hurting the Quakers. For over a hundred years, Canada and the United States have settled their disputes peacefully. Along the entire boundary there is not a soldier or a gunboat or a fortification. The safest countries in Europe today are Holland, Denmark, Switzerland, Luxemburg, Norway and Sweden, which have no armies or navies of any size. Had Germany been unarmed there is little likelihood that any nation would have molested her. Had the other nations been unarmed, there is little likelihood that Germany would have molested them.

QUESTIONS ON CHAPTER II

1. Give three reasons for saying that war does not defend a country.
2. What do we mean when we say that a time is coming when neither side can win a victory in war?
3. What might the American Colonists have done to win their freedom from England without any war?
4. What regions in our country and which other countries freed their slaves without any war?
5. Why would it have been better for everyone if the slaves had been liberated not suddenly but gradually?
6. In what sense are the colored people still slaves?
7. How does war strengthen tyrants?
8. How do armaments cause war?
9. How does disarmament prevent war? Name some countries that are an illustration of this.

III. The Peaceful Settlement of Disputes

War is such an enormous evil, bringing so much distress in its wake, that it need not surprise us that the nations of the world have adopted various measures designed to prevent war.

Arbitrators

Sometimes disputes between nations are arbitrated. Representatives of the quarreling nations meet with the representatives of some nation with which both of them are at peace. They talk over their differences and very often reach an agreement which, whatever its shortcomings, is preferable to war. Thousands of misunderstandings between nations have been cleared up through arbitration.

The Hague Tribunal

In the year 1899 there was established at the Hague in Holland a kind of international court called the Hague Tribunal. This court consists of a large number of judges coming from many different nations and appointed by many different nations. In case of disputes the contending nations may choose five of these judges to arbitrate their case and to render a decision. This tribunal has, no doubt, averted many wars.

The League of Nations

When peace was restored at the end of the World War there was established with headquarters at Geneva, the League of Nations. Woodrow Wilson, President of the United States, was foremost among the founders of the League of Nations although Woodrow Wilson's own country has thus far refused to join the League. The affairs of the League are governed by a Council in which the five largest countries and nine of the smaller countries are represented and by an Assembly in which all of the fifty-four nations belonging are represented. While the chief purpose of the League of Nations is to keep war out of the world it performs many additional tasks such as that of preventing the spread of contagious diseases from one country to another, that of controlling the shipment of harmful drugs from one country to another, that of regulating international trade, that of improving the condition of the working people in the various countries and of striving to create better homes and schools for the children. The laws of the League of Nations forbid any nation belonging to the League to make war on any other nation that belongs. A nation which breaks this rule may be punished by the League. One of the ways of punishing a disobedient nation is to have all other nations refuse

to buy from that nation or to sell anything to that nation. International trade is in our day so important that no country could long endure if other countries shut it out from their buying and their selling. The League tries to fulfill what the poet Tennyson had in mind when he wrote:

"Then the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber wrapped in universal law."

The World Court

To help in the promotion of peace the League of Nations, in 1920, established the World Court. Although the World Court is located at the Hague, it is something different from the Hague Tribunal referred to on page 67. Quarreling nations which come before the World Court do not, as in case of the Hague Tribunal, choose their own judges. They must accept the judges already provided by the various countries that belong to the World Court. At present there are fifteen of these judges. One is a Japanese, one a Serbian, one a Norwegian, one a Cuban, one an American, one comes from Holland, one from China and so forth. These judges however, do not represent their respective countries. Each of them must be as impartial as if he belonged to no country, somewhat like the judges of our own Supreme Court in Washington who come from different states, yet none of them takes the side of one state more than that of another.

Although the United States has not yet joined the World Court it will probably do so as soon as the United States Senate which is busy with other matters finds the time to take the last necessary steps. The President of the United States and most of the citizens of the United States desire to have the World Court used and supported by our country.

The Kellogg Pact

One of the most recent steps toward abolishing war is the Kellogg Pact. In 1928, on the tenth anniversary of the day on which the World War ended, Mr. Briand, prime minister of France, proposed to the United States that the two countries sign a pledge never under any circumstances to go to war with one another but always to settle their differences by peaceful means. Mr. Kellogg, the American Secretary of State, replied that America would gladly enter into that agreement if the invitation would not be limited to America but would be extended to all countries. The result was the famous Kellogg Pact already signed by 63 nations which have thus made a vow that, against one another, they will never take up arms.

We Jewish people should rejoice to know that the real originator of the idea underlying the Kellogg Pact was a Jew, Mr. Salmon B. Levinson, a lawyer living in Chicago. The French and American statesmen obtained their plan from Mr. Levinson. Mr. Levinson originated the idea of what is called "the outlawry of war," that is the idea of solemnly proclaiming it as unlawful for two nations to fight as for two men to fight. Mr. Levinson not only thought this out; he also spent much time traveling about the world making statesmen familiar with his idea and thus bringing it about that the Kellogg Pact was adopted.

QUESTIONS ON CHAPTER III

1. What is arbitration?
2. What is the Hague Tribunal?
3. What is the League of Nations? Where are its headquarters? Which are its governing bodies?
4. What are some of the tasks undertaken by the League of Nations in addition to that of preventing war?

5. What methods are there besides war for restraining an unruly nation?

6. Recite the lines from Tennyson which could be used to describe the League of Nations.

7. What is the World Court?

8. How does the World Court differ from the Hague Tribunal?

9. In what respect do the World Court judges resemble our Supreme Court judges?

10. What is the Kellogg Pact? Who are the statesmen that brought about this pact? Who was the Jewish lawyer that originated the idea of "outlawing" war?

IV. How We Can Help

Friendship with Foreign Countries

What now can boys and girls do to help the cause of peace? Many interesting things have been attempted. American children have been writing friendly letters to foreign children and receiving similar letters in reply. In 1927 the girls of America sent 13,000 dolls as gifts to the girls of Japan and the Japanese girls sent back 200 unusually beautiful dolls which were shown in many school houses in this country. In 1928 American children sent gift bags to the children of Mexico. Enclosed among the useful presents in each bag was this message:

"Friendship and good will have been packed into this bag and we hope you will be happy to receive it. A true friendship must continue to grow between the children of our two countries."

Boys and girls of various countries have, on certain days, spoken over the international telephone and over the radio to boys and girls of foreign countries. American children have time and again sent their pennies to help the starving children of Germany, Austria, Russia, Poland, Armenia, China. Jewish children in particular have contributed from their spending money to the collections made in behalf of the starving and persecuted Jewish people of Eastern Europe. Acts such as these create good will among the different nations of the earth and as long as there is good will there will be no war.

Visits to Foreign Lands

Sometimes children have gone traveling in foreign countries and have in turn been the gracious hosts to foreign children visiting in this country. Young American men and women have gone to foreign lands to study and young people have come from foreign lands to study in American schools and colleges. Many years ago our country had some difficulties with China. We forced China to pay us a large sum of money because of the mistreatment and killing of some Americans in China. But after this country received the money we decided not to spend it on ourselves. With this money large numbers of Chinese young people have been brought to America to study in American colleges. Something similar happened more recently when some lawless people in Persia murdered one of our American consuls. The United States compelled Persia to pay a large sum as damages for the outrage. And then this country determined to spend that money on the education of certain deserving young Persian men and women. We Jews should feel happy in knowing that one of our own people, Rabbi Kornfeld, was at that time the American ambassador to Persia who negotiated those terms.

Studying Foreign Lands

American children can study the history and the customs of foreign countries, read some of their charming stories, play some of their delightful games, dance some of their graceful dances, or give pageants in which some of the colorful foreign clothes are worn. The better we understand other countries the less is the likelihood of war.

Peace Societies

As soon as we are old enough we can join some peace society. There is a peace society in nearly every city or town of our land. Our Jewish congregations are themselves peace societies. The Rabbis of America have said again and again that "Israel's mission is peace," and that Jewish people should help and support our government in that which it does for the World Court, the Kellogg Pact, the practice of arbitration and anything else that lessens the danger of war. Like the Central Conference of American Rabbis, other Jewish organizations such as the United Synagogue of America, the Union of American Hebrew Congregations, the National Federation of Temple Sisterhoods, the National Council of Jewish Women have said that it is the duty of every Jewish person to do everything possible in behalf of world peace. Very interesting are the peace posters whose distribution was started by some Jewish women. Copies of these posters can be bought by writing to World Peace Posters, 31 Union Square, New York City.

Other Religions

Christian Churches as well as Buddhist and Mohammedan societies have spoken about the holiness of peace and the wickedness of war. We may differ in many things from

Christians, Buddhists, and Mohammedans but in the love of peace and the hatred of war, the peace lovers among us do not differ from the peace lovers among them.

National Council for Prevention of War

All of the peace organizations of the United States belong to the National Council for the Prevention of War which has its office at 532 Seventeenth St., Northwest, Washington, D. C. By writing to that address you can find out anything you may wish to know about war and peace. You may obtain from that office the names of plays that you can act —plays bringing out in most fascinating ways the beauty of peace. You can obtain interesting pictures and stories teaching the lesson of peace and telling what has been done in the cause of peace; telling for instance about the International Institute for Agriculture started by an American Jewish citizen named David Lubin; telling about the International Postal Union and other activities in which all nations have joined; telling about the inventions and discoveries for which we are indebted to foreign countries and about the useful and beautiful things made in foreign countries and sent to our own country for our use and our enjoyment. You can also learn from this place about books which show that there are many ways besides that of fighting in which people can be brave. There was for instance Hugh Manley, the janitor of a school in Chicago, who sacrificed his life to prevent a boiler explosion. There was the French physician who died from burns received from the radium he was using to heal people. There have been other physicians such as the great Japanese, Noguchi, who have died of the diseases they have sought to cure. There were Major Reed and Jack Kibbs, Jesse Lazear and John T. Moran who gave their lives that the way to prevent Yellow Fever might be discovered. A noted Jewish physi-

cian, Dr. Joseph Goldberger, died of a disease called Pellagra which he himself contracted in order that he might understand the disease and find out how to cure it.

Bravery in Peace

One can be as brave saving and helping human life by works of peace as in destroying human life by deeds of battle. Firemen must be brave. Policemen, miners, and sailors must be brave and so must the people who work in factories where dangerous machinery and dangerous substances such as radium, lead, and phosphorus are used. Even ditch diggers must be brave; ditch diggers are often killed by cave-ins. Nurses and doctors must be brave when they attend people who are ill with contagious ailments. Why not appreciate and imitate the courage of the countless people who are brave without going to war!

"Love Peace, Pursue Peace"

Perhaps the chief service that boys and girls can render the cause of peace is to obey the ancient Jewish teaching, "Love peace, pursue peace." People who are in the habit of fighting among themselves are not going to help the cause of peace among the nations. Until people learn how to settle their personal misunderstandings peacefully, they will fail to see how nations gain everything and lose nothing through peace. Avoid quarreling with the person who makes you angry and you will soon discover that there was really nothing about which to become angry. Quarreling keeps us from making that discovery.

Beatrice was bitterly offended at Jane. The two girls who had been good friends had come to detest one another heartily. It all began one day when, just as Beatrice was entering the room, Jane had remarked: "What a bumpy

dress she has on!" and how the other girls had sneered and laughed! Bursting into tears Beatrice had turned around and run away, vowing that she would never again speak to Jane and that she would surely "get even." Jane, on her part, found Beatrice's unfriendliness puzzling and exasperating. Only long afterward did either girl discover what it was all about. Then at last did Beatrice learn that the "bumpy dress" to which Jane had referred was not the dress that Beatrice was wearing but a dress worn by someone in a funny newspaper cartoon that Jane and the girls had happened just then to be discussing. Had Beatrice held her patience long enough to find out the truth, how surely the trouble and the enmity would have been avoided!

Charles fought with John because John scowled at Charles. In the scuffle both boys were bruised. Much later Charles learned that John had scowled because the sun was shining in his eyes. John wore glasses and, like all people who wear glasses, could not help scowling when the sun struck his eyes. If we followed the rule of finding out whether what looks to us as evil, really is evil, such errors would not occur. It is the same with wars among the nations. On both sides of the conflict people imagine things which are not so.

If everyone of us would make and keep the vow never to speak angrily to anyone or about anyone, we would be creating peace not only in our surroundings but also in the world. They alone who practice peace can learn and can teach others that through peace we gain all that there is to gain. As people begin to realize that quarreling among themselves does not pay, they will perceive that fighting among the nations likewise does not pay. They will grasp the truth of the prophet's words: "The work of righteousness shall be peace and the effect of righteousness quietness and confidence forever."

QUESTIONS TO CHAPTER IV

1. How have children helped the cause of peace? Describe in detail.

2. What were the generous acts of our country toward China and toward Persia? Who was the Jewish man that took part in some of these transactions?

3. Why does the fact that young people study the history, read the stories, play the games, and dance dances of foreign countries help the cause of peace?

4. What are some of the Jewish organizations which have declared peace to be a Jewish ideal?

5. Which other religions agree with the Jews in this?

6. What is the National Council for the Prevention of War? What publications helpful to the cause of peace can one obtain from that organization?

7. Name some people and their deeds showing that war is not the only opportunity for bravery. What Jewish name do you know in this connection?

8. What kinds of every day work require people to be hardly less brave than soldiers?

9. Do you know any stories which show how misunderstandings might have been avoided through patience? Can you tell any of your own experiences by way of illustration?

10. What did our ancient prophets say about peace?

*Heroism in the Teaching Service**

By FRANCIS G. BLAIR

TEACHERS, like any other professional group, are exalted through every heroic act of any member of that group. No one liveth unto himself. The good he does, like the leaven, tends to leaven the entire lump. Some of the

* From *N. E. A. Journal,* June, 1927.

noble, heroic work of teachers is done in such obscure surroundings that the world never hears of it. Even the teacher's own associates may not be conscious of what has been done. In the end, however, every forward look, every forward movement, every noble achievement in the work adds to the standing and influence of the entire profession. But it is not given to the members of our calling very often to perform a heroic act so courageous, so commanding as to challenge the approbation of the people of a community or state or nation.

When Annie Louise Keller, in a one-room school in Greene County, Illinois, saw the coming storm, she divined its meaning. Nothing in the books of pedagogy she had read, nothing in the lectures she had taken in institutes and institutions of learning had dealt directly with such a situation. However, her entire training and experience had given her the power of command, the presence of mind, the courage to meet emergencies which arose on every hand in almost every day of her school work. How simple it must have seemed to her just before the crash of the storm to say in that commanding, but reassuring way, "Crawl under your desks and stay there." How simple it must have seemed to her as the responsible person, as the only one present who could care for them, to stand by the door while all the children were crouched beneath the desks, quieting their fears with her presence and encouraging words. The storm broke, the brick building was practically demolished, the bricks piling high upon the desks above the children's bodies, but without a single child being hurt, but those tumbling, hurling bricks piled high upon the body of the teacher, crushing out her life. No soldier on the battlefield ever met a great crisis more nobly, more bravely than she. No patriot celebrated in history and song is more deserving than she of all the praise that her act has brought to her name.

*The Biggest Job in the World**

By J. J. HANDSAKER

THE pupils in the Clear Lake School were called to an assembly one morning, for their principal told them they had a speaker who would talk to them about the biggest job in the world and how even boys and girls in the grade schools were needed to help in putting over this biggest of all jobs. Naturally they all wondered what the job could be and how it could be so great that their help was necessary to put it over.

Their speaker did not tell them at first what the big job is or how they could help, but he told them a story of two villages:

"Once upon a time," he said, "there were two villages by the same queer name of Dumdrudge. The villages were on opposite sides of a valley. A border line ran through the valley so that one village of Dumdrudge was in one country, and the other in another country. One time a very beautiful thing happened. Fifty little boys came to live in each village. The people of the two villages were so proud and happy over the coming of their little boys, and they dreamed great dreams of what their little boys were going to be when they grew up. They were going to be bankers and doctors, philosophers, poets and statesmen, farmers and teachers. When the little boys were grown the parents would be old, and if they had never been able to save any money, then the boys would take care of their parents. So the people of the two villages worked very hard, denied themselves many things, and through the years in which these little boys were becoming young men they continued to dream of what the boys would be.

* Supplied by National Council for Prevention of War, 532–17th St. N. W., Washington, D. C. Additional copies upon request.

"About the time the boys were grown, and just as they were dreaming great dreams of what they were going to be, one day a very sad thing happened. The old men of the two villages quarrelled. And they quarrelled and quarrelled and quarrelled. Finally they said, 'We must quit quarrelling, if we can find a way to settle our quarrel.' Strangely enough, the old men of the two villages came to the same conclusion the same day. The old men of this village of Dumdrudge and the old men of that village of Dumdrudge called their boys about them and spoke to them in the very same words: 'Boys, you know we have quarrelled with the old men who live in the other village of Dumdrudge. You know we are right and they are wrong, and the quarrel must be settled. Now we want you boys to go and kill all the boys in the other village of Dumdrudge. If you do that, it will settle the quarrel we have with their fathers.'"

"Now the boys knew that their fathers knew what was the right thing to be done. So on the day the old men told them to go, they met half way between the two villages. In the evening the old men went out to see if the quarrel had been settled, for that was why they had sent the boys out. In the morning there had been a hundred bankers, doctors, poets, philosophers, farmers, statesmen and teachers, and a hundred men to take care of their parents who, by now, were getting pretty old. In the evening all the old men could find on the plain were about ninety badly mangled corpses and ten boys so badly crippled they would never work again. They sent the ten boys to the hospital, they buried the others in one great, long grave; and then they went home.

"The next day they made a remarkable discovery. The quarrel had not been settled although the boys were dead. Then they tried a new plan to end the quarrel. They came into a room, something like this: they sat down around some tables and talked and talked and talked, and settled their quarrel. And one man, wiser than the rest, said: 'Why did

we not sit around the table and talk the day before our splendid boys were killed, rather than the day after? Our boys' killing each other did not settle our quarrel.' "

"Do any of you believe that story?" asked the speaker.

"No," the pupils all cried together.

"I don't either," he said. Then he went to the blackboard and put on it the figures "100" to represent the boys who had died vainly trying to settle their fathers' quarrel. "Of course, nobody believes that story," he said, "but here is a story that is true." And he wrote ciphers and ciphers and ciphers until he had written the figure "10,000,000." "This story is true," he said. "Ten million boys died in the World War trying to settle an old men's quarrel, and they didn't settle it either. Did you ever hear of anything so stupid as war, which kills ten million boys and leaves the quarrel just where it was before, or often much worse than it was before?

"If you want a problem in long division, see how many boys the world had to slaughter every day, on an average, to kill ten million in four years."

Then the speaker asked the children to go with him from the battlefields of Europe into the war-wrecked country of Russian Armenia. "I visited this country," he said, "in 1921. One day we came to an orphanage village, where twelve thousand orphans were gathered in one group in some old Russian barracks. With some of my friends, I climbed into the tower of a church that overlooked the parade grounds of those old Russian barracks. From the top of the tower was flying a beautiful American flag. As we looked out over the plain our eyes first picked up three great letters, NER, for Near East Relief, the American agency that was caring for those war orphans. These letters were made by three or four thousand war orphans sitting out there on the green grass. Below the letters was an open space of probably fifteen feet and below the open space a great star. The star

also was made up of boys and girls, about three or four thousand. Altogether we were looking at about seven thousand war orphans.

"While we stood there looking, a group of uniformed Boy Scouts came rushing into the open between the letters and the star. They flung themselves down in such a way that their bodies wrote in English the most beautiful word in all languages to the war orphans of the Near East. It was a word which meant to them a country when they had no country, home when they had no home, food, clothing, shelter, and love when war had taken away all of these from them. The beautiful word which those Boy Scouts wrote with their bodies was the word, *America.* They lay there long enough for us to read it and then jumped up flinging themselves down again and this time they wrote the word, *Hurrah!* That seemed to be the signal for the whole Russian plain to become alive and suddenly those seven thousand war orphans leaped to their feet, pulled out of their pockets seven thousand hand-made American flags, and stood there waving them in salute to the Stars and Stripes, which I told you were floating over us. I think it was one of the greatest and most sincere salutes the American flag ever received, in all of its beautiful history. I thought that the next time you salute your flag you might like to remember the day I saw its beautiful colors reflected in the eyes of seven thousand war orphans.

"I want to put on the blackboard now the figures to represent those seven thousand children. Suppose that day for every child that I saw I had seen a thousand, so that instead of seeing seven thousand children I had seen seven million. I would have to change this seven to a nine in order to show how many children lost one parent or both in the World War. War is not only a stupid way of trying to settle difficulties, but it is a thing that causes so much suffering, too.

"Some time ago President Hoover sent us a message

which gives another reason why we should stop this stupid thing called war. He sent his message first to Congress, and then Congress sent it to us. President Hoover says our war costs are altogether too high. He says we are paying more money for war than any other country in the world. He does not say we are the most warlike people, or that we have the greatest army or navy in the world, but he says we are spending more money for war than any other country. Are we at war with anyone now? No, and the President says prospects for peace have not been better for fifty years than they are now, and Mr. Hughes, our Chief Justice, says that so far as we can see into the future, America is in no danger of aggression. 'In no single power and in no possible combination of powers is there any menace to our security,' he says, and yet although we are not at war and there are no prospects of going to war, this is what the President says we must pay for war during 1931: $2,733,213,283.72."

The children had a good deal of difficulty in reading such great figures, and the speaker explained that other people had difficulty with those figures, too. Especially the folks who raised the money to pay these war taxes, who, he said, were their fathers and mothers.

"Now that you know how much we are paying every year for war," he said, "can you figure out how much we are paying every minute for war? A boy the other day told me that this shows we are paying $5,200 every minute, and the same boy, by dividing our war costs by 122,000,000, the number of people in America, says we are paying $22.40 for every man, woman and child in America. Could your mother make any use of that money, if she could have $22.40 for every member of your family? A good many men are out of work in America because we are having to pay such heavy war taxes. Remember, the President says he wants to see this reduced, and we must help him. How long do you suppose it would take some one to throw away this

money if they threw it at a rate of $2.00 every minute? If somebody started to throw away our war costs for 1931 and had begun nineteen hundred years ago and had been throwing it away every minute from that time until this, at the rate of $2.00 every minute, he would not be through yet. In fact, he would have to go about six hundred and seventy years into the future before he had thrown away our war costs for 1931. Try it in your long division class, and see if my answer is right."

"Now," said the speaker, "I think our time is about up, and I know you are anxious to get back to your classes to show your teachers how carefully you have prepared your lessons."

"No, we are not," cried the children. "Go ahead and tell us some more."

"Well," said the speaker, "if you are willing to stay a while longer, would you like to know what boys and girls can do to stop this sort of thing? The President says it can be done, and we ought to do it. He is trying to stop it. Would you like to help him?" And because the answers were "Yes," "Yes," "Yes," all over the room, the speaker continued.

"Have you found my stories interesting?" he asked. "Have you ever heard them before? Why do you suppose no one told them to you before? Because they did not know them? Yes, I expect you are right. Do you think folks want to hear these things? How can they ever learn them?" he continued.

Several boys and girls said at once that they would go home and tell their folks, and the speaker assured them that they would never do a more effective thing to help end war than that. "We must let people know," he said, "how foolish war is; that it doesn't settle quarrels. Then," he said, "would any of you be willing to commit a poem to memory if you knew that would be a way to help end war, and would

you be willing to learn it right now?" When they all said they would, he recited this poem twice, and then they all, teachers and pupils, said it together:

"Two little magpies sat upon a rail,
It might be Wednesday week;
One little magpie flapped his little tail
In the other little magpie's beak!
They fit and they fought and scratched each other's eyes,
Till all that was left upon the rail
Was the beak of one of those little magpies
And the other little magpie's tail."

When they had stopped laughing over this ridiculous poem, he said, "Do you believe that story is true?" "No," they shouted. "Neither do I," he said. "Birds would not be so foolish. It takes folks to kill 6,500 boys a day for four years and then not settle the old men's quarrel."

Then he told them of interesting books like *Cease Firing* and *The Fight for Peace,* stories that show how people now in Geneva are sitting around the table talking without first killing boys.

Then he showed a beautiful poster of the Kellogg Pact, and explained that more than sixty nations have now agreed that in the future they will settle their difficulties without first killing boys. "If you," he said, "would commit these two paragraphs to memory and tell them to your folks, that would be another splendid way to end war."

THE TWO ESSENTIAL ARTICLES

ARTICLE I

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse

to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

"I was in a school the other day where they showed many beautiful books made by school children in other countries and sent here through the Junior Red Cross to exchange for other books made by school children in this country. The Red Cross knows that we do not want to kill our friends, so one way to end war is to get boys and girls acquainted with folks in other countries."

"Remember," he said finally, "that Mr. Hoover in Washington, Mr. MacDonald in London, Mr. Briand in Paris, and Mr. von Hindenburg in Berlin, are working very hard to put an end to this fearfully bad habit of war. They can't do it alone. They can do it if we will help them." (Alter these names as necessary.)

And then the boys and girls raised their hands to show that they were going to help to end this silly, silly habit of slaughtering boys before old men sit around a table and talk.

The principal dismissed the pupils by saying that everybody in that school would help—that they would work out the problems in arithmetic given them by the speaker; that they would tell their folks at home about it; and that they would re-write the stories in their English classes. Also, the children would find in the library such interesting books and other material as the speaker described.

III

PEACE DEVOTIONS

FOR JEWISH USE

Judaism and Peace

BIBLICAL UTTERANCES FAVORING WORLD PEACE

Simeon and Levi are brethren;
Weapons of violence their kinship.
Let my soul not come into their council;
Unto their assembly let my glory not be united;
For in their anger they slew men,
And in their self-will they houghed oxen.
Cursed be their anger, for it was fierce,
And their wrath, for it was cruel;
I will divide them in Jacob,
And scatter them in Israel.

— GENESIS 49: 5–7, REFERRING TO 34: 25–30.

He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into plough-shares
and their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

— ISAIAH 2: 4. MICAH 4: 3.

Every boot stamped with fierceness,
And every cloak rolled in blood,
Shall even be for burning, for fuel of fire.

— ISAIAH 9: 4.

For thus saith the Lord God, the Holy One of Israel:
In sitting still and rest shall ye be saved,
In quietness and in confidence shall be your strength;
And ye would not.
But ye said: "No, for we will flee upon horses";

Therefore shall ye flee;
And: "We will ride upon the swift";
Therefore shall they that pursue you be swift.

—ISAIAH 30: 15, 16.

And the work of righteousness shall be peace;
And the effect of righteousness quietness and confidence forever.
And My people shall abide in a peaceful habitation,
And in secure dwellings and in quiet resting-places.

—ISAIAH 32: 17, 18.

I will also make thy officers peace.

—ISAIAH 60: 17.

And it shall come to pass, that the nation and the Kingdom which will not serve the same Nebuchadnezzar King of Babylon, and that will not put their neck under the yoke of the King of Babylon, that nation will I visit, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. . . . But the nation that shall bring their neck under the yoke of the King of Babylon, and serve him, that nation will I let remain in their own land, saith the Lord; and they shall till it, and dwell therein.

And I spoke to Zedekiah, King of Judah, according to all these words saying: "Bring your necks under the yoke of the King of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken concerning the nation that will not serve the King of Babylon . . . Serve the King of Babylon, and live; wherefore should this city become desolate?

—JEREMIAH 27: 8, 11, 12, 17; ALSO, 21: 9; 38: 2, 17.

I will break the bow and the sword and the battle out of the land.

—HOSEA 2: 20.

Not by might, nor by power, but by My spirit, saith the Lord of hosts.

— ZECHARIAH 4 : 6.

And I will cut off the chariot from Ephraim,
And the horse from Jerusalem,
And the battle bow shall be cut off,
And he shall speak peace unto the nations.

— ZECHARIAH 9 : 10.

Some trust in chariots, and some in horses;
But we will make mention of the name of the Lord our God.

— PSALM 20 : 8.

The Lord will bless His people with peace.

— PSALM 29 : 11.

A king is not saved by the multitude of a host;
A mighty man is not delivered by great strength.
A horse is a vain thing for safety;
Neither doth it afford escape by its great strength.

— PSALM 33 : 16, 17.

For I trust not in my bow,
Neither can my sword save me.
But Thou hast saved us from our adversaries,
And hast put them to shame that hate us.

— PSALM 44 : 7, 8.

He maketh wars to cease unto the ends of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.

— PSALM 46 : 10.

He delighteth not in the strength of the horse;
He taketh no pleasure in the legs of a man.
The Lord taketh pleasure in those that reverence Him,
In those that wait for His mercy.

— PSALM 147 : 10, 11.

He maketh thy borders peace.

— PSALM 147 : 14.

But the word of the Lord came to me saying: Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto My name, because thou hast shed much blood upon the earth in My sight.

— I CHRONICLES 22 : 8; 28 : 3.

BIBLICAL EXPRESSIONS OF INTERNATIONAL FRIENDLINESS

Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

— DEUTERONOMY 23 : 8.

Moreover concerning the stranger that is not of thy people Israel, when he shall come out of a far country for Thy name's sake—for they shall hear of Thy great name, and of Thy mighty hand, and of Thine outstretched arm—when he shall come and pray toward this house; hear Thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for.

— I KINGS 8 : 41–43.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the Lord of Hosts hath blessed him, saying: "Blessed be Egypt My People and Assyria the work of My hands, and Israel Mine inheritance."

— ISAIAH 19 : 23–25.

POST-BIBLICAL EXPRESSIONS FAVORING INTERNATIONAL PEACE

Rab Safra was wont to append these words to his daily devotions: "May it be Thy will O Lord our God to make peace in the family above and in the family below." (By the "family above" is meant the society in which each angel represents a nation or earth and in which events parallel events on earth. Peace in the family above means concord among the nations of men.)

— BERAKOT 17A.

One man was created the common ancestor of all so that the various families of men should not contend with one another.

— SANHEDRIN 38A.

How great is peace for even with regard to war in which swords and lances are used, God said: "When you go to war, first attempt peace."

— DEUTERONOMY RABBA V, 12.

God said to Moses: "Wage war." (On Sihon, Deuteronomy, 2:24.) But Moses did otherwise; he sent peace emissaries (verse 26). God said to Moses: "I bade thee wage war but thou didst offer him peace. As thou livest, I shall ratify thine action. In every war henceforth, there shall first be an attempt at peace."

— DEUTERONOMY RABBA V, 13.

It is also stated that Joshua offered peace to the Canaanite tribes, an offer of which the Gibeonites to their own advantage availed themselves.

— *Ibid,* and LEVITICUS RABBA XVII, 6.

The law forbade the use of tools in the erection of the altar. (Exodus, 20, 22; Joshua, 8, 31; I Maccabees 4, 47.) The passage in Joshua understands that the altar stones themselves must be unhewn so as to be untouched by iron. In the Exodus passage, where our translation says "tool," the Hebrew original says "sword." The following is an ancient comment: The altar aims to lengthen human life; iron aims to shorten human life. The altar means peace between Israel and their Heavenly Father. Let nought destructive touch it. Because they signify peace, the Torah forbids the use of iron upon the altar stones even though they are things without sight, hearing or speech. How much the more shall he be immune to evil who makes peace between man and wife, family and family, and one man and another.

— MEKILTA, YITHRO 25; SIFRA, KEDOSHIM 10:8.

It is striking that, in the post-Biblical literature, many of the Biblical war heroes are divested of their military character. David and Joshua figure more like men of the school room than like men of the battlefield. One passage says that David spent the entire Sabbath day at Rabbinic disputation. (Sabbath 30b.) Of Joshua, it is said that God discerned how precious to him were the words of the Torah. (Menahot 99b.) The fighter Caleb is depicted as an ascetic saint. "He is called 'Ashhur' in I Chronicles 4, 5 (Black One,) because his face became black from fasting. The doughty warrior Abishai ben Zeruyah is similarly divested of his bellicose character. (Berakot 62b; Sanhedrin 95a.) The terrific fighter Benaiah, the son of Jehoida (II Samuel 23:20) becomes one "who increased and gathered workers for the Torah." (Berakot 18b.) Jacob's words "with my sword and with my bow" (Genesis 48:22) receive the interpretation: "'my sword' means prayer; 'my bow' means supplication." (Baba Batra 123a.) By a play on Hebrew words, "all the men of might, even seven thousand, and craftsmen and the smiths a thou-

sand, all of them strong and apt for war" (II Kings 24:16) are made out to be scholars exceptional in their scholastic attainments. (Sanhedrin 38a.)

The ferocious war song of Deborah in Judges, chapter 5, ends with the words:

So perish all Thine enemies, O Lord;
But they that love Him be as the sun when he goeth forth in his might.'"

On these words, the Rabbis comment:

"They who are reviled but revile not others,
They who hear themselves reproached but make no reply,
They whose every act is one of love,
And who cheerfully bear their afflictions—
These are the ones whom Scripture means when it says:
'They that love Him be as the sun when he goeth forth in his might.'"

— SABBATH 88B; YOMA 23A; GITTIN 36B.

It may also be pertinent to recall that, in the old illustrations of the Passover Hagadah, the "wicked one" among the "four sons" is represented as a soldier with a sword.

THE BLESSING OF PEACE

The following post-Biblical selections are enconiums on peace which may, however, refer to peace in general, rather than to peace in the specifically international relations.

Great is peace for all blessings are contained therein.
Great is peace for all Divine Commands are connected therewith.
Great is peace for when the King Messiah cometh, his beginning will be peace.

— LEVITICUS RABBA IX, 9.

There may be food, there may be drink—when peace is lacking, all is lacking. Peace is the equivalent of all good things.

Great is peace. All of our benedictions end with "peace" because benedictions are worthless except they be attended by peace.

Great is peace. The prophets planted in the mouths of men nought but peace.

The angels above though void of enmity, hatred, jealousy, avarice and malice, need peace; how much the more do mortal men need peace!

— COLLECTED FROM A VARIETY OF SOURCES BY RAWNITZKY AND BIALIK IN *Sefer Ha-Agadah*, BOOK V, PAGES 144, 145.

The world rests on three things: on justice, on truth, and on peace. — ABOT I, 18.

Love peace, pursue peace. — ABOT I, 12.

God found for Israel no surer vehicle of blessings than peace.—UKZIN III, 12 (Last statement in the Mishnah.)

It is forbidden to carry military weapons on the Sabbath not on the ground that they are ornaments, say the sages, but on the ground that they are a disgrace.

— SABBATH VI, 4.

Great is peace, for peace is to the earth what leaven is to the dough. Did God not place peace on earth, sword and wild beasts would annihilate mankind.

The world rests on justice, truth and peace. All three are one, for where there is justice there is truth and there is peace.

Great is peace, for when Israel said: "All the words which the Lord hath spoken will we do" (Exodus 24: 3) God rejoiced in them, gave them His law and blessed them with peace.

Great is peace. Other commands of the Torah are conditional: "If thou meet thine enemy's ox" (Exodus 23:4), "If a bird's nest chance" (Deuteronomy 22:6), "If thou buildest a new house" (Deuteronomy 22:8)—but the peace command is unconditional: "Seek peace and pursue it" (Psalm 34:15). Seek it in this place, pursue it in that place.

Great is peace for God is called peace in Judges 6:24. The Messiah is called peace in Isaiah 9:5. Israel is called peace in Zechariah 8:12.

Great is peace for God will support the righteous with peace.

Unto him who loveth peace, pursueth peace, prefereth peace and accordeth peace, God will bequeath mortal and immortal life.

— MASSEKET SHALOM.

EXPRESSIONS OF INTERNATIONAL FRIENDLINESS IN THE POST-BIBLICAL LITERATURE

The seventy rams offered, according to the Jewish ritual, during the Feast of Tabernacles, had atoning efficacy for the non-Jewish nations.

— SUKKAH 55B.

The angels began to sing (when the Egyptians drowned in the Red Sea). God said: "Creatures of mine are drowning in the sea. How can ye sing a song?"

— MEGILLAH 10B.

The dust that entered into the making of the first man was gathered from every land in the world.

— SANHEDRIN 38AB.

By "I will seek to destroy all the nations that come against Jerusalem" in Zechariah 12:9, God means: "I shall examine their record; if they have virtues, I shall redeem them: I shall destroy them only if they lack virtues."

— ABODAH ZARAH 4A.

Commendation for non-Jews is occasionally expressed, as in the instance of "the thirty righteous Gentiles because of whom the Gentile nations endure" (Hullin 92a.) or in the instance of Dama bar Nathina who, rather than disturb his father's sleep was ready to sacrifice a large business opportunity (Kiddushin 31a.) or as in the case of Ruth the Moabitess and Naamah the Amonitess concerning whom God tells Abraham: "I shall bless thee with these two blessings" (Yebamot 63a.); or in connection with the Medes whose good manners are praised by Rabbi Akiba and with the Persians whose ways are commended by Rabban Gamaliel. (Berakot 8b.) A gentile who is learned is reputed to rank higher than a High Priest who is unlearned. (Sanhedrin 59a; Abodah Zarah 3a.)

Rabbi Joshua ben Levi interprets Isaiah 25:8 to mean that a time will come when death will be abolished for the Gentiles and for Israel.

— GENESIS RABBA XXVI, 3.

When a human being suffers an injury he remembers it forever. But God is not thus. Israel in Egypt underwent servitude with mortar and bricks; yet after all the wrongs which the Egyptians committed, Scripture has compassion on them. It says: "Thou shalt not abhor an Egyptian because thou wast a stranger in his land." (Deuteronomy 23:8.)

— DEUTERONOMY RABBA V, 14.

If a man have a foe, he seeks and ponders how to do him harm. God is not thus. Though all peoples grieve Him, none the less, when they sleep, their souls ascend into His presence; as it is said in Job 12:10: "In His hand, is the soul of every living thing."

— DEUTERONOMY RABBA V, 14.

"I will pour out my spirit upon all flesh," in Joel 3:2, includes non-Jews.

— MIDRASH RABBA TO ECCLESIASTES II, 10.

I call to witness heaven and earth that, whether one is Gentile or Jew, man or woman, servant or maid-servant, upon each according to his conduct will the holy spirit rest.

— YALKUT TO JUDGES, 42.

Non-Jewish poor should be assisted together with the Jewish poor, the non-Jewish sick visited as well as the Jewish sick, the non-Jewish dead buried as well as the Jewish dead, in order that peaceful relations might obtain. For the same reason, the non-Jewish poor are not debarred from the privilege of helping themselves to that which is dropped or forgotten at the harvest or left unharvested in the corners of the fields. Also for the same reason, various acts of courteous greeting must be performed by Jews towards non-Jews.

— GITTIN 61A; YER. DEMAI IV, 3; YER. GITTIN V, 9; YER. ABODAH ZARAH I, 3; BERAKOT 17A.

Where Jews and non-Jews reside in the same city, charitable collections are made both from Jews and from non-Jews in behalf of both the Jewish and the non-Jewish poor.

—TOS. GITTIN V, 4.

There are righteous ones among the Gentiles who have a share in the world to come. — TOSEFTA SANHEDRIN, 13:2.

Peace Prayers

Prayer for Peace

Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and its advocate in the councils of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship between all the inhabitants of our land. Plant virtue in every soul, and may the love of Thy name hallow every home and every heart. Praise be to Thee, Giver of peace. *Union Prayer Book.*

Unity

O God of Love, Father of Men, from Whom alone desires of peace and fellowship come, and in Whom alone can such desires bear fruit, pour out Thy blessing that it may bring peace, abolishing war among the nations, and hasten in Thy love the time when all men will have been gathered to Thee in perfect unity. Amen.

— from *Peace Service*, compiled by N. C. P. W.

Our Country

Bless our country, O our father. Make it not in boastfulness but in very truth the land of the free and the home of the brave; free from every sin and folly and so nobly brave that, facing every foe, our only armor may be guiltlessness, our only weapon love, our only stronghold Thou. Amen.

Our Enemies

Grant, Lord, that we might overcome our enemies by transforming them into friends. Make them and make us con-

scious of those deep inward reaches whereby every heart is rooted in the world's deep common life. Cause us to cease looking into directions that oppose. Cause us, O thou our Utmost Good, to look into the one direction of a united look unto Thee. Amen.

Responsive Readings

I

Lord, Thou wilt establish peace for us.

— ISAIAH 26 : 12.

Great peace have they that love Thy law.

— PSALM 119 : 165.

Its ways are ways of pleasantness,
And all its paths are peace.

— PROV. 3 : 17.

To the counsellors of peace is joy.

— PROV. 12 : 20.

There is a future for the man of peace.

— PSALM 37 : 37.

Seek peace and pursue it.

— PSALM 34 : 15.

He maketh peace in His high places.

— JOB 25 : 2.

He maketh thy borders peace.

— PSALM 147 : 14.

The humble will inherit the land,
And delight themselves in the abundance of peace.

— PSALM 37 : 11.

The Lord will give strength unto His people;
The Lord will bless His people with peace.

— PSALM 29 : 11.

II

How beautiful upon the mountains
Is the messenger of good tidings
That announceth peace.

— ISAIAH 52 : 7. NAHUM 2 : 17.

I will hear what God, the Lord will speak;
For He will speak peace unto His people.

— PSALM 85 : 9.

I will make with them a covenant of peace.

— EZEKIEL 34 : 25; 37 : 26.

And I will give peace in the land,
And ye shall lie down
And none shall make you afraid.

— LEVITICUS 26 : 6.

And the work of righteousness
Shall be peace;
And the effect of righteousness
Quietness and confidence forever.
And My people shall abide
In a peaceful habitation
And in secure dwellings
And in quiet resting-places.

— ISAIAH 32 : 17, 18.

For the mountains may depart,
And the hills be removed;
But My kindness shall not depart from thee,
Neither shall my covenant of peace be removed.

— ISAIAH 54 : 10.

The Lord lift up His countenance upon thee
And give thee peace.

— NUMBERS 6 : 26.

III*

THE NEW AGE

PEOPLE: Watchman, tell us from your tower
What the signs of this new hour?
Borne aloft on new-found wings
What the message this hour brings?

WATCHMAN: Closer draw the ties that bind
Ev'ry realm where dwells mankind.

PEOPLE: Watchman, tell us from your tower
How, henceforth, will man use power?

WATCHMAN: Long we've climbed to reach the height
Where we see Good-will, not Might,

*From N. C. P. W.

As the power impelling man
Toward fulfillment of his plan.

PEOPLE: Hark! the clarion bugle call:
"Forward! Serve the good of all!"
Hail we now all nations friends,
Joined for common human ends!
Watchman, from your height, now say
Words of light to guide our way.

WATCHMAN: Lo! the watchword now ascends:
"Conquer foes by making friends!"

PEOPLE: At salute before this truth
Stand the world's most valiant youth,
Ready now the ranks to fill:

ALL: Clear the channels for Good-will!

*Peace Hymns**

Hymn for Universal Peace

For tune see *Union Hymnal* (1932), 264

Brothers of ev'ry clime,
Led by a hope sublime,
  We sheath the sword;
Long has the earth been rife
With hate and deadly strife,
Pledge we our heart and life
  For blest accord.

God grant us each the light
To know and do the right
  Though loss obtain;
Seeing a brother's need,
Yield not to selfish greed,
When love is man's first creed,
  Then Peace will reign.

Father in Heav'n, we pray,
Speed Thou the righteous day
  When war shall cease;
When nations hand in hand,
O'er ev'ry sea and land,
In love before Thee stand,
  Oh grant Thy peace![1]

* Unless otherwise indicated the hymns that follow were furnished by the National Council for the Prevention of War.

[1] Third stanza to be sung softly, as a prayer; without accompaniment when possible.

The New Star-Spangled Banner

A day will come when a cannon will be exhibited in museums, just as instruments of torture are now, and the people will be astonished that such a thing could have been.

— Victor Hugo.

Oh say will you hope for the dawn of the day
When the War-lust has fled from the hearts of a Nation?
And no more will men rush to the perilous fray,
But with Peace all unite in a world-federation.
Then no rockets of war, nor bombs bursting afar,
Will we hail the bright beams of Humanity's star,
And the Star-Spangled Banner of Peace will yet wave
O'er the Lands cursed with war that we still hope to save.

How the dreamers have dreamed of a Peace-loving Age
When the sword and the spear into farm-tools were turning;
And the fire-sparks of HOPE in the Prophet and Sage
Were forever aglow, and in hearts still are burning.
Why the embattled hosts? Why should legions be lost;
And your victories won at a terrible cost?
Yes, the Star-Spangled Banner of Peace will yet wave
When your sons will not fill the dead warrior's grave.

See your Heroes of Peace how unmoved they will stand,
And forever protest 'gainst a war's desolation;
'Tis the Souls of your Men, not the Guns of your Land,
That, at last, make the might and the strength of a Nation.
Friends of Peace that we are, not the victors of war,
REASON ever will win what the world's fighting for.
Oh! it must be the flags of the world will yet wave
O'er the Heroes of Peace who are truly the brave.

— B. Franklin Hunter.

A Hymn of Peace

For tune see *Union Hymnal* (1932) hymns 35, 149

Angel of Peace, thou hast wandered too long!
Spread thy white wings to the sunshine of love!
Come while our voices are blended in song,—
Fly to our ark like the storm-beaten dove!—
Fly to our ark on the wings of the dove,—
Speed o'er the far-sounding billows of song,
Crowned with thine olive-leaf garland of love,—
Angel of Peace, thou hast waited too long!

Brothers we meet, on this altar of thine
Mingling the gifts we have gathered for thee,
Sweet with the odors of myrtle and pine,
Breeze of the prairie and breath of the sea,—
Meadow and mountain and forest and sea!
Sweet is the fragrance of myrtle and pine,
Sweeter the incense we offer to thee,
Brothers once more round this altar of thine!

Angels of heaven, answer the strain!
Hark! a new birth-song is filling the sky!—
Loud as the storm-wind that tumbles the main
Bid the full breath of the organ reply,—
Let the loud tempest of voices reply,—
Roll its long surge like the earth-shaking main!
Swell the vast song till it mounts to the sky,—
Angels of heaven, echo the strain!

— Oliver Wendell Holmes—Tune, Keller's "American Hymn"

Lord of Humanity

Stanza for "America"
For tunes see *Union Hymnal* (1932) 136 or 264

All folk upon the earth
Sprang from one common birth
  Children of God.
Lord of Humanity
Teach us fraternity
Peace let the watchword be
  In all the earth.

— Katherine Trask.

Prayer for Peace

For tune see *Union Hymnal* (1932) 265B

God, the omnipotent! Thou who ordainest
Thunder Thy clarion and lightning Thy sword;
Show forth Thy pity on high, where Thou reignest;
Give to us peace in our time, O Lord!

God, the all-merciful! earth hath forsaken
Thy holy ways, and hath slighted Thy word;
Bid not Thy wrath in its terror awaken;
Give to us peace in our time, O Lord!

So shall Thy people, with thankful devotion,
Praise Him who saved them from peril and sword
Joining in chorus from ocean to ocean;
Peace to the nations and praise to the Lord!

— Pub. by Penn. Peace Soc.

A Peace Song *

Tune, "America"

God bless our native land
May heav'ns protecting hand
  Still guard our shore;
May peace her power extend,
Foe be transformed to friend,
And all our rights depend
  On war no more.

May just and righteous laws
Uphold the public cause,
  And bless our name.
Home of the brave and free,
Stronghold of liberty—
We pray that still on thee
  There be no stain.

And not this land alone,
But be thy mercies known
  From shore to shore;
Lord, may the nations see
That men should brothers be,
And form one family
  The wide world o'er.

O Happy World! †

Sing every clime and tongue,
  O happy world,
O'er thee a golden day is breaking;
Peace hath her colors o'er the sky unfurled,
War, nations now are fast forsaking.

* From *Songs of Happy Life,* Eddy. Pub. by Art and Nature Publication Co. Providence, R. I.

† From *A Hymnal for Joyous Youth.* Pub. by Fillmore Bros. Co.

CHORUS:
Hail! dawn of joy and peace, Brightly unfurled,
Hail! reign of righteousness, Blessing the world;
Hail! earth in friendly mood,
Hail! man in brotherhood,
Hail! Him, the Father, good, O happy world!

Might shall for sin and wrong no more assail,
No more the poor and weak oppressing
Justice for truth and right shall now prevail,
Crowning the joyful world with blessing.

CHORUS:
Hail! dawn of joy and peace,
  Brightly unfurled,
Hail! reign of righteousness,
  Blessing the world;
Hail! earth in friendly mood,
Hail! man in brotherhood,
Hail! Him, the Father, good, O happy world!

Rise, nations in your might, as strikes the hour,
Join ye, this highest best endeavor;
Cast out the demon war, break now his power—
On earth be peace henceforth forever.

CHORUS:
Hail! dawn of joy and peace,
  Brightly unfurled,
Hail! reign of righteousness,
  Blessing the world;
Hail! earth in friendly mood,
Hail! man in brotherhood,
Hail! Him, the Father, good, O happy world!
  —PALMER HARTSOUGH and J. H. FILLMORE.

The Dawn of Peace

For tune see *Union Hymnal* (1932) 8, 32, 95, 234, 255

The blessed day is dawning,
When war and strife shall end;
When all mankind together
Shall dwell as friend with friend.

Refrain:
That happy day, O nations,
Pray God He soon may send,
When all mankind together
Shall dwell, as friend with friend.

The blessed day is dawning
The past is gone for aye;
New lessons man is learning
Of love and peace today.

Refrain:
The blessed light is dawning
Oh, may it e'er increase;
And bring that day's glad coming,
When war and strife shall cease.

— Ellwood Roberts and Daniel Batchellor.

America My Wondrous Land

A HYMN OF LOYALTY

For tune see *Union Hymnal* (1932) 262

America my wondrous land, with wealth beyond compare
Of fruit and ore from nature's store, in water, land, and air;
May pioneer and builder rear for millions from their birth,
The spacious home with sunlit dome, upon thy welcome earth.

America, with golden deeds by patriots endowed,
From age to age may ev'ry page be free of blot or cloud;
From sea to sea we bring to thee all treasure at thy call:
Our skill and time to keep sublime Thy firm and shining wall.

America, may myriad homes in palace, cottage, tent,
Be firesides where love abides and free men are content;
From eastern state to Golden Gate, from lake to Rio Grande,
In friendship bind the heart and mind of ev'ry creed and land.

America, may stalwart sons, by deed and voice and pen,
Unloosen thongs and challenge wrongs in all the deeds of men;
And fearless fight till truth and right by honor are attained;
And strongholds storm till ev'ry form of bondage is unchained.

America, beloved home, all nations live in thee;
To ev'ry land thy friendly hand is stretched across the sea;
May ship and plane in peaceful lane unite earth's neighborhood
Till war is prone, God on His throne in plighted brotherhood. Amen.

Keeping Faith

FOR ARMISTICE SUNDAY

For tune see *Union Hymnal* (1932) 262

America, America, the shouts of war shall cease;
The glory dawns! the day is come of victory and peace!
And now upon a larger plan we'll build the common good,
The temple of the love of man, The House of Brotherhood!
What though its stones were laid in tears, its pillars red with wrong,
Its walls shall rise through patient years to soaring spires of song!
For on this house shall faith attend with Joy on airy wing,
And flaming loyalty ascend to God the only King!
America, America, ring out the glad refrain!
Salute the flag—salute the dead that have not died in vain!
O glory! glory to thy plan to build the common good,
The temple of the rights of man, the House of Brotherhood! Amen.

HYMNS ON "PEACE" IN THE NEW EDITION OF THE *UNION HYMNAL*

References furnished by Central Conference of American Rabbis

TITLE	AUTHOR	COMPOSER	NO.
"God of the Nations Near and Far"	John Haynes Holmes	Peter C. Lutkin	226
"Hail the Glorious Golden City"	Felix Adler	Unknown	227
"Not Alone for Mighty Empire"	Wm. P. Merrill	W. A. Mozart	229
"Onward Brothers, March Still Onward"	Havelock Ellis	Beethoven	230
"Let There Be Light"	Wm. Merrell Vories	Jacob Singer	232
" 'Tis Not the Large, the Huge, the Vast"	Abraham Cronbach	James G. Heller	235
"Hymn for the Golden Age"	David Levy	J. Beimel	236
"These Things Shall Be"	J. Addington Symonds	Boris Levenson	237

Other suitable peace hymns can be found in the *Union Hymnal* under the captions "Social Progress," "Righteousness," "Freedom," "Brotherhood."

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